An informational, literary, educational, and training magazine
of Ahmadiyya Muslim Community, USA

اَللّٰهُ وَلِيُّ الَّذِيْنَ اٰمَنُوْا يُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ

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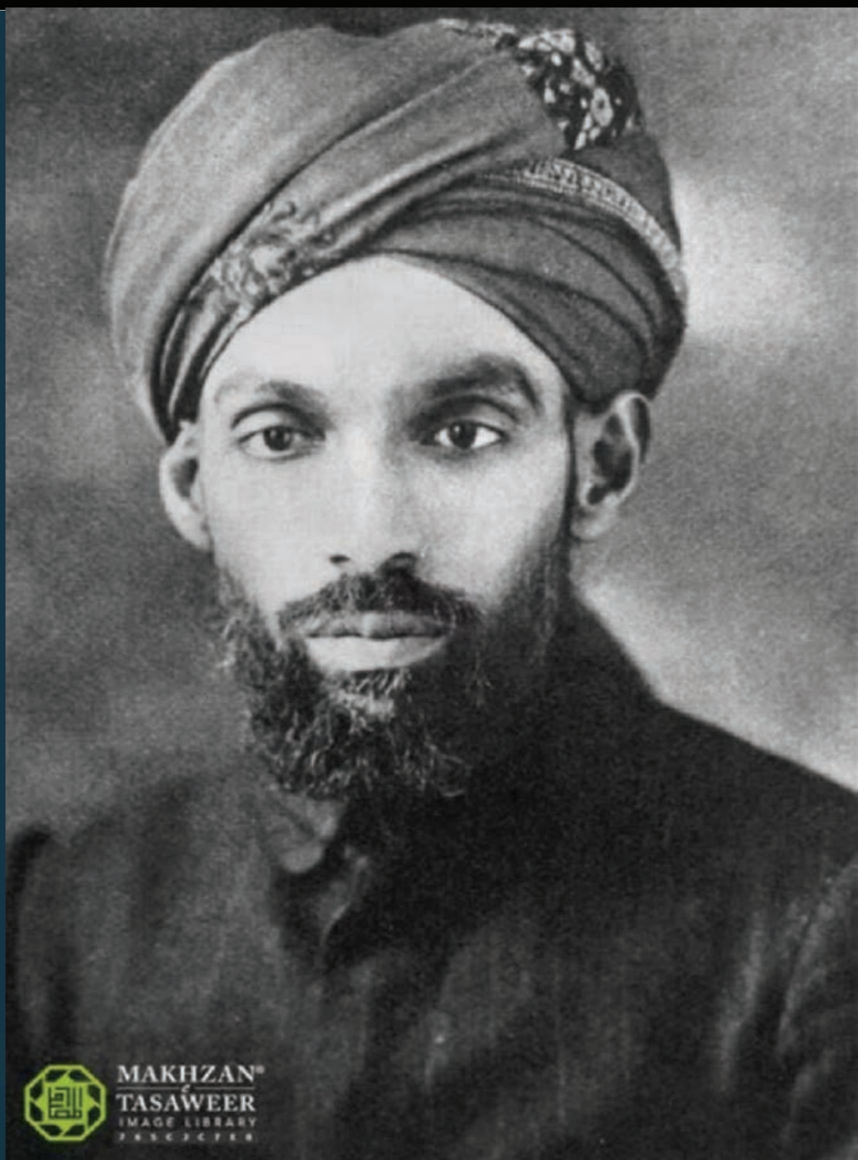
Ahmadiyya Gazette

United States of America

Lorem ipsum

July-December 2024

Special Issue On Hazrat Maulawi Muhammad Din
Second Missionary to the US



**AHMADIYYA
MUSLIM COMMUNITY**

United States of America

*Muslims who believe in the Messiah
Hazrat Mirza Ghulam Ahmad of Qadian
(May peace be on him)*

Contribute to National Mosque Fund

Mirza Maghfoor Ahmad, Ameer, Ahmadiyya Movement in Islam, USA

October 8, 2023

Dear Respected Members of the Jamaʿat Ahmadiyya U.S.A.

السلام علیکم و رحمۃ اللہ و برکاتہ

When Hazrat Khalifatul-Masih Ayyadahullahu Ta'ala Be Nasrihil-ʿAziz graciously visited the U.S.A. in 2022, National Majlis 'Amila U.S.A. had the honor and the blessed opportunity to have a meeting with Huzoor Ayyadahullahu Taʿala Be-Nasrihil-ʿAziz. In that meeting, Huzoor Ayyadahullahu Taʿala Be-Nasrihil-ʿAziz gave the following directions for constructing and acquiring Mosques in the U.S.A.

"You should target how many buildings you will buy or construct, and then raising the funds should take place; otherwise, you may not be able to meet your objective. First of all, decide that you will construct two or three Mosques, and then you will know that you will need $6M, $7M, $8M, or $9M. This is how you set the target and appeal for the fund accordingly."

While following up on the directions of Huzoor Ayyadahullahu Taʿala Be-NasrihilʿAziz, the National Mosque Committee identified the priority list of 6 locations in the U.S.A., and the National Majlis 'Amila approved it and asked the National Mosque Committee to plan the construction or purchase of the Mosques in these places.

It is important to mention that the National Mosque Committee would decide the planning, design, and size of all Mosques under this initiative. After primary determination, the National Mosque Committee would present the details to the National Majlis ʿAmila for approval.

The construction management from the design to completion would be handled by the National Mosque Committee, which would include the local President and local Property Secretary as part of that particular Mosque Committee when construction or purchase occurs. In other words, all these construction projects will be the responsibility of the U.S.A. National Jamaʿat and will be handed over to the local Jamaʿat administration after the completion of the projects.

To accomplish the above-mentioned plan, the National Majlis Shura has allocated $3M for the National Mosque Fund, which is part of our current National Budget approved by Huzoor Ayyadahullahu Taʿala Be-Nasrihil-ʿAziz.

Now, it is the U.S.A. Jamaʿat membership that has to donate to the National Mosque Fund to fulfill all our obligations to start these Mosques' construction and acquisition plans as per the instructions of Hazrat Khalifatul Masih Ayyadahullahu Taʿala Be-Nasrihil-'Aziz.

I invite you all during these historic moments and make a fervent plea to every member of the U.S.A. Jamaʿat to come forward and donate passionately to fulfill the obligations for the present and future needs of the next generations of the Jamaʿat Ahmadiyya U.S.A. purely seeking the pleasure of God Almighty.

May Allah be your Guide, Helper, and Protector. Ameen.

Wassalam

Khaksar

Mirza Maghfoor Ahmad

Ameer Jamaʿat, USA

بسم الله الرحمن الرحيم

Ahmadiyya Gazette USA

Vol. 76—Nos. 7-12

Dhū al-Ḥajjah 1445-Muḥarram 1446 AH. Jumādá al-Ūlá-Jumādá al-Ākhirah 1446 AH. Wafa-Fath 1403 HS—July-December 2024

Visit us at aḥmadiyyagazette.us
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Silver Spring, MD 20905
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Publications@Aḥmadiyya.us

Acronyms for salutations used in this publication

S.a./s: Ṣallallahu 'Alaihi Wa Sallam (may peace and blessings of Allah be upon him)
A.s./a: 'Alaih-is-Salām
R.a.: Raḍiyallāhu 'Anhu/'Anha (may Allah be pleased with him/her)
R.h.: Raḥimahullāhu Ta'ālā (may Allah shower His mercy on him)
A.b.a.: Ayyadahullāhu Ta'ālā Bi-Naṣrihil-'Azīz (may Allah support him with His mighty help)

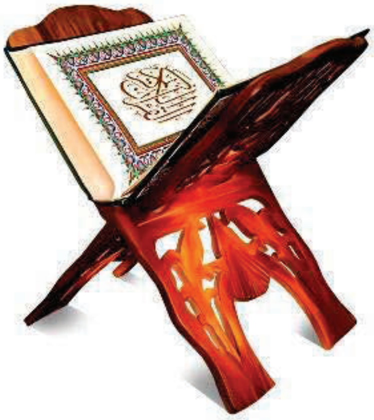
The Aḥmadiyya Gazette USA is published by
The Publications Department of
The Aḥmadiyya Movement in Islam, Inc. USA.

Verse numbers in the references from the Holy Qur'ān count Tasmiya at the beginning of a chapter as the first verse.

Special Issue On Hazrat Maulawi Muhammad Din, Second Missionary to the US

Propagate the Message of the True Religion of God

Guidance from the Holy Qur’ān



اُدۡعُ اِلٰی سَبِیۡلِ رَبِّکَ بِالۡحِکۡمَۃِ وَالۡمَوۡعِظَۃِ الۡحَسَنَۃِ وَجَادِلۡهُمۡ بِالَّتِیۡ هِیَ اَحۡسَنُ ؕ اِنَّ رَبَّکَ هُوَ اَعۡلَمُ بِمَنۡ ضَلَّ عَنۡ سَبِیۡلِهٖ وَهُوَ اَعۡلَمُ بِالۡمُهۡتَدِیۡنَ

Translation: Call unto the way of thy Lord with wisdom and goodly exhortation, and argue with them in a way that is best. Surely, thy Lord knows best who has strayed from His way; and He knows those who are rightly guided. (16[An-Nahl]: 126) (English translation of the Holy Qur‘ān by Hazrat Maulawi Sher Ali)

Guidance from the Holy Prophet
May peace and blessings of Allah be upon him



The Holy Prophet Muhammad (peace and blessings of Allah be upon him) said to Hazrat Ali (may Allah be pleased with him) regarding the importance of propagation:

فَوَاللَّهِ لأَنْ يُهْدَى بِكَ رَجُلٌ وَاحِدٌ خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ

Hazrat Sahl bin Sa‘d narrates that the Holy Prophet (peace and blessings of Allah be upon him) said to Hazrat Ali: “By Allah, if Allah guides a single person through you, it is better for you than (the most precious) red camels.” (Sahih Al-Bukhari, Kitab al-Jihad, Chapter: The invitation of the Prophet to embrace Islam)

Guidance from the Promised Messiah
May peace be on him



”ہمارے اختیار میں ہو تو ہم فقیروں کی طرح گھر بگھر پھر کر خدا تعالیٰ کے سچے دین کی اشاعت کریں اور اس ہلاک کرنے والے شرک اور کفر سے جو دنیا میں پھیلا ہوا ہے لوگوں کو بچالیں۔ اگر خدا تعالیٰ ہمیں انگریزی زبان سکھادے تو ہم خود پھر کر اور دورہ کرکے تبلیغ کریں اور اسی تبلیغ میں زندگی ختم کردیں خواہ مارے ہی جاویں۔ “

“If it was in my power, I would go door to door like an ascetic and propagate the message of the True Religion of God Almighty. And to save people of the earth from the widespread shirk (polytheism) and disbelief that is annihilating them. If God Almighty enables me to learn the English language, then I would myself go around visiting and preaching to such an extent as to devote my entire life to this preaching, even though I may face being killed in this cause.” (Translated from Malfūzāt, vol. 3. p. 90 (20))

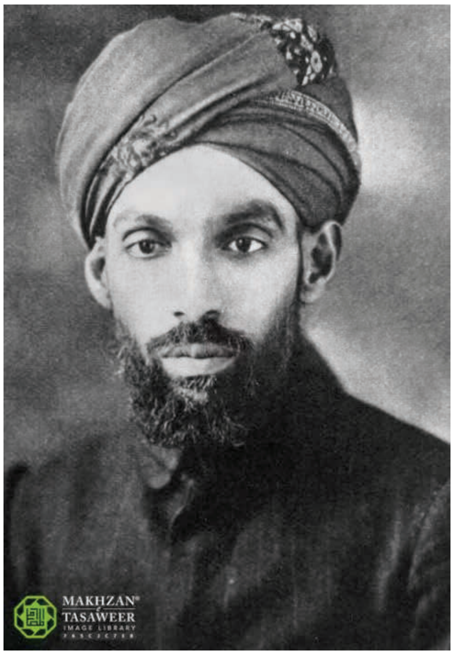
Life and Works of
Hazrat Maulawi Muhammad Din

May Allah be pleased with him

Second Ahmadiyya Muslim Missionary In-Charge to the US (3/29/1923-12/1925)

Dr. Mahmud Ahmad Nagi

Early Life and Synopsis



Hazrat Maulawi Muhammad Din, son of Ghaseeta Sahib, was born in Lahore on 4 December 1881. He completed his F.A. in Lahore.

He had developed a large furuncle (boil or abscess) on the left side of his chest. Many physicians could not cure it for thirteen months. He was compelled by Munshi Tajuddin, a pensioner accountant, to get treatment from Qādiān. In 1901, he came to Qādiān to get treatment from Hazrat Maulawi Noor-ud-Deen (may Allah be pleased with him). His visit to Qādiān for the treatment of the ailment resulted in the pledging allegiance to the Promised Messiah (may peace be on him) [For details, please see next section]. To stay in Qādiān, he accepted employment in Ta'lim-ul-Islam Madrasah, Qādiān, as a teacher on a paltry salary of only five rupees. (Al-Fazl, 15 January 1923, page 7-10)

Ta'lim-ul-Islam Madrasah started on 1 January 1898 as a primary school and was upgraded to a high school in February 1900. After three years, the high school was upgraded to Ta'lim-ul-Islam College and was inaugurated by the Promised Messiah (may peace be on him) on 28 May 1903 with prayers. (Al-Hakam, 24 June 1903, p. 10) Maulawi Muhammad Din was one of the few fortunate ones who studied at the college. According to the memory of Maulawi Muhammad Din, the tailor room and eastern room of the old Madrasah's courtyard were used as classrooms of T.I. college. There was no tuition fee. The college was run successfully for two years by the Ahmadiyya Community. The results of the college were excellent, but it had to be closed due to the stringent requirements and financial constraints of the University Commission of the Indian government. (Tarikh Ahmadiyyat, vol. 2, p. 304), (Ashab-e-Ahmad, vol. 2, p. 176, Printed by Dhiya-ul-Islam Press, Rabwah, Pakistan)

Maulawi Muhammad Din was sent in 1907 to Aligarh College, India, for a bachelor's degree (B.A.). When the Promised Messiah, may peace be upon him, announced the first scheme to devote life to Islam, he was the seventh applicant who was accepted. (Badr, 3 October 1907, p. 4)

On the completion of his degree, the principal of Aligarh College wanted to appoint him at Hyderabad on a handsome salary of two hundred fifty rupees. He rejected the request and opted to work for T.I. High School on a meager salary of Rs. 70 with gratitude. (Al-Fazl, 15 January 1923, page 7-10)

He was appointed a senior teacher at Ta'lim-ul-Islam High School during 1909-10 and remained in this position for an extended period.

Maulawi Muhammad Din was appointed by Hazrat Khalifatul-Masih II (may Allah be pleased with him) as the second missionary in-charge to the US from 1923 to 1925.

After the Indo-Pak partition in 1947, Maulawi Muhammad Din worked as Nāẓir Ta'lim, Sadr Anjuman Ahmadiyya, Rabwah, from October 1947 to April 1965. He also remained Sadr (president) of Sadr Anjuman Ahmadiyya from May 1966 to the year of his death, 1983. In all, he worked for the Ahmadiyya Community for almost seventy-six years. (Weekly Badr, Qādiān, 7 April 1983, p. 12)

A Young Muhammad Din Accepts the Promised Messiah

May peace be upon him

Maulawi Muhammad Din himself described the episode of pledging allegiance to the Promised Messiah (may peace be on him) in the following words:

"In 1901, I became seriously ill. For more than a year, physicians practicing eastern and western medicine treated me, but to no avail. In those days I was reading the books of the Promised Messiah (may peace be on him). I was advised to visit Qādiān by my late respected benefactor and elder Munshi Tajuddin, a pensioner accountant. He saw me off from a railway station. I reached Qādiān and saw the Promised Messiah for the first time when he was leaving the mosque after offering Friday Prayers. I decided from the core of my heart that such a person could certainly not be a liar. Later, I met Hazrat Maulawi Noor-ud-Deen [who later became Khalifatul-Masih I] and narrated to him the story of my illness. He was surprised to look at my ulcer (furuncle/boil or abscess) and said that it had turned towards the heart. He said to me, "I will introduce you to the Promised Messiah," and advised me to sit at a special place in Mubarak Mosque.

I sat by the casement from where the Promised Messiah used to come to the mosque to offer prayer [Namaz/Ṣalāt]. Hazrat Maulawi Noor-ud-Deen came forward, got hold of me, presented me to the Promised Messiah, and said that the boy's disease was very dangerous. I noticed that the face of the Promised Messiah was full of sympathy. He asked me, "How long have you had this ailment?"

I [Muhammad Din] replied:

> I have been suffering due to this pain for thirteen months. People sleep peacefully but the pain does not allow me any relief. So, I stroll in the upper room of my house and people dream around me. I spend nights crying in pain for months."

The sympathy and love of the Promised Messiah made my eyes watery. I saw the face of the Promised Messiah. It gave me a lightning effect from such an honorable person addressing me with respect in a loving and sympathetic tone. I knew my extent. My condition was just that of a boy with dirty, old, and torn clothes. A boy of small stature from a mediocre people. I could not utter a word from my mouth and tears started flowing from my eyes.

Seeing the situation, the Promised Messiah did not repeat the question. He said to me,

> "Don't worry, I will pray for you. You will get well soon, In-Sha-Allah."

I was satisfied at that time that I would be fine. Then, I came to Hazrat Maulawi Noor-ud-Deen who prescribed a small dose of zedoary [Jadwar] and also suggested grinding the same quantity of zedoary on a stone and putting it on my sore. In a short time, I felt relief and became well in a month. This is the first time that my fortune brought me to Qādiān while I was sick. So, I left my hometown and settled in Qādiān.

After that, ill luck from my deeds struck me again, and symptoms of plague appeared in me. The Promised Messiah wrote,

> "Whoever treads on the path of piety with righteousness and sincerity and is his true follower, the plague will not touch him."

But I indulged in being a vile who suffered from the plague of being an Ahmadi. I witnessed twenty-five Hindus and non-Ahmadis dying every day. I was disreputable among a few. However, Hazrat, Maulawi 'Abd-ul-Karim (may Allah be pleased with him) submitted to the Promised Messiah that my father came to take me along, but I did not like to leave Qādiān. The Promised Messiah prayed for me despite his severe weakness and also prescribed medicine. I came to know that the Promised Messiah very kindly prepared medicine with his own hands every day and asked about my wellness two or three times a day. This work of compassion for an anonymous person who had neither worldly nor religious ability, nor any religious or worldly wealth, and was one of the humble and lowly graded servants. It is my faith that I was saved due to the prayers of the Promised Messiah, otherwise, on the days when I became ill, the plague germs were so poisonous that hardly any person would have survived. To me, this dignified etiquette was practical and was engraved like on a stone. I did not even get this love and affection from my home, so I was attracted by favor and acts of kindness. Now I pray for a better end and that I may not be separated from my benefactor even after my death. Amen, O the Lord of the Worlds. (Sīrat Hazrat Masih Mau'ūd by Sheikh Yaqoob Ali Irfani, pp. 166-168, Printed by Nizarat Isha'at, Sadr Anjuman Ahmadiyya, Rabwah, Pakistan)

The healing of Maulawi Muhammad Din from plague was also mentioned by the Promised Messiah (may peace be on him) in a letter to Hazrat Nawwab Muhammad Ali Khan (may Allah be pleased with him) dated 6 April 1904. (Maktūbāt-i-Ahmad, vol. II, p. 267)

Dedication of Life for the Ahmadiyya Community

The Promised Messiah (peace be upon him) delivered a short speech and asked members of his Jamāʻat to dedicate their lives (Waqf-i-Zindagi) to the propagation of Islam. This was sent for publication in the newspaper Badr, Qādiān by Hazrat Mufti Muhammad Sadiq. The Promised Messiah said:

"I desire that some people be chosen who devote themselves to the propagation of Islam (Tabligh) and do not care about anything else. They should take all kinds of suffering and go out everywhere and deliver what God says. They should have patience and forbearance. There should be no enthusiasm in their temperaments but they should have the power to respond softly after listening to harsh words and abuses. They should restrain themselves from where there is fear of mischief and not indulge in the insurgency and disturbance. If they find a favorable person who listens, explain to him gently. They should avoid the arenas of meetings (Jalsa) and debates because that causes a fear of insurgency and do their job slowly and politely."

On hearing this directive of the Promised Messiah, some friends dedicated their services. These were friends who lived in Qādiān and their number had reached twelve by then. The Promised Messiah ordered this humble writer (Muhammad Sadiq) to make a list of such companions. So, a register was maintained for all the applicants, and their applications were safely collected in one place.

A teacher, Muhammad Din responded and his number on the list was seven in those applications. (Badr, 3 October 1907, p. 4)

At number seven is the application of Maulawi Muhammad Din, a student at Aligarh College [India]. On his application, the Promised Messiah wrote:

> "After the result, start this service."

(Zikr-e-Habib, p. 116, Mufti Muhammad Sadiq, Printer Tahir Mahdi Imtiaz Ahmad Warraich, Publisher Ḍiyā-ul-Islam Press, Rabwah, Pakistan)

Hazrat Khalifatul-Masih II appoints

Maulawi Muhammad Din as Headmaster of T.I. High School, Qādiān

Maulawi Muhammad Din was appointed a senior teacher at Taʻlim-ul-Islam High School during 1909-10 and remained in this position for many years. He was an affectionate and hardworking teacher and worked for the recognition of the school in the Punjab. His efforts bore fruit and the school showed very good results. The Al-Hakam reported the efficiency of Maulawi Muhammad Din. (The Al-Hakam, 28 June to 7 July 1911, p. 15).

When Maulawi Sadruddin, the Headmaster of the T.I. School, Qādiān, opted to move to Lahore, Hazrat Khalifatul-Masih II appointed Maulawi Muhammad Din as the headmaster in his place. He remained headmaster of the school from May 1914 till January 1920. (Tarikh-i-Ahmadiyyat, vol. 2, p. 23)

Maulawi Sadruddin believed that the school would degrade after him, but it won laurels under the leadership of Maulawi Muhammad Din which was recorded by Al-Hakam:

> "The school's responsibility was given to Maulawi Muhammad Din when Maulawi Sadruddin opted to separate from Khilafat. He is a young man and is an enthusiastic worker. Undoubtedly, he is enviable and worthy of this position. There is absolutely no doubt that anybody worth replacing Maulawi Sher Ali (may Allah be pleased with him) is Maulawi Muhammad Din. Apart from holding discipline and the constitution of Taʻlim-ul-Islam High School, he is educating the youth on the norms of Ahmadiyyat... The school's excellent results are due to him and his other colleague teachers who are very helpful."

(Al-Hakam, 14 June 1915, p. 43)

After his return from missionary work abroad, Maulawi Muhammad Din was again appointed the headmaster of the school from April 1927 to May 1940. (Tarikh-i-Ahmadiyyat, vol. 2, p. 23)

Maulawi Muhammad Din was also appointed headmaster and the manager of Nusrat Girls High School, Qādiān, from 1943 to 1947.

(Weekly Badr, Qādiān, 7 April 1983, p. 12)

Editor of the Review of Religions (Urdu and English)

Maulawi Muhammad Din was the editor of the Review of Religions (Urdu and English) from 1914 to 1921.

Maulawi Muhammad Din authored many scholarly articles in the Review of Religions, some of the titles are given below:

1. The word of God versus the work of God. (The Review of Religions, January 1911)
2. Were Quranic teachings about war abrogated? (The Review of Religions, March 1911)
3. A Buddhist and Islam (The Review of Religions, May 1911)
4. Jesus in the Holy Qur'ān (The Review of Religions, December 1913)
5. The teachings of the Promised Messiah Part 1 and Part 2. [Translated by Maulawi Muhammad Din] (The Review of Religions, December 1913) and (The Review of Religions, April 1915)
6. Some problems of our Christian friends [Translated by Maulawi Muhammad Din] (The Review of Religions, June 1917)
7. The Resurrection (The Review of Religions, May-June 1919)
8. Christianity and Divorce (The Review of Religions, February 1933)
9. Race, Pride and Prejudice. (The Review of Religions, September 1933)
10. The Religious Status of Bahaullah (The Review of Religions, 1938)

Appointment of Second Ahmadi Muslim Missionary to the US

Maulawi Muhammad Din was appointed as the second missionary in-charge of the US mission by Hazrat Khalifatul-Masih II (may Allah be pleased with him) in 1923.

Maulawi Muhammad Din left Qādiān on 7 January 1923 and arrived in Boston Harbor [adjacent to the City of Boston, USA] on 27 March 1923 and then he arrived in Chicago, IL on 29 March 1923. He assumed the charge of the mission after three months from Missionary in-Charge Mufti Muhammad Sadiq (Al-Fazl, 9 July 1923).

A Reception for Maulawi Muhammad Din by TI High School, Qādiān

Ta'lim-ul-Islam High School, Qādiān hosted a reception on 6 January 1923 when Hazrat Khalifatul-Masih II, may Allah be pleased with him, appointed Maulawi Muhammad Din as the second missionary in-charge to the US. After addresses from teachers, and students and a reply from Maulawi Muhammad Din, Hazrat Khalifatul-Masih II delivered a speech in the end. Their English translation is scheduled to appear in upcoming issues.

The Journey of Maulawi Muhammad Din to the US

From Bombay, two Afghans, one of my age and the other younger than me, were going to Angora [Ankara, Turkey]. They boarded the ship with me. As they were unfamiliar with English, I helped them in all possible ways. They knew only Persian, that is why I talked to them in Persian. I told them about the fragile condition of Islam and the spiritual decline of Muslims. At the same time, I also talked to them about the Ahmadiyya Muslim Community. I hope that it made a good impression on them about Ahmadiyya Jamā'at. They told me that there are many Ahmadi people in Afghanistan. I intend to continue preaching to them in the future, In-Sha Allah.

A rich Jew boarded the ship at Port Said who lives in New Orleans, USA, and was a big supporter of the Zionist Movement. That is why he was trading both in Palestine and the United States. He intended to take permanent residence in Jerusalem. There was a heated debate with him. I gave him the "Teachings of Islam" to study. When we reached Marseille [France], he returned the book and said that reading this book had changed his thoughts about our religion. He did not believe in any revelation, etc., and reward and punishment. He also said, "Hazrat Moses (may peace be on him) was a tactful person." On the last day, he came to the deck of the ship and told me in front of my Hindu friend, "This book has almost made me a Muhammadan."

A Hindu student from Mumbai (Bombay) also boarded the ship with me and I told him about the Ahmadiyya Community. He was so enthusiastic that he started asking me about the Ahmadiyya Community eagerly. I gave him the book of Hazrat Khalifatul-Masih II, "A Present to His Royal Highness—The Prince of Wales." He not only read the book himself rather, read aloud to others in his cabin and asked me for more books. He stayed with me for two days in the London Mosque despite that his brother and other friends were also living in London. He asked for more books, although he still believed that at this time, he should not fall into religion so much. He was a man from a rich family. He was surprised to read

about the development of the Ahmadiyya Muslim Community. I think maybe Allah will bring him to the truth someday.

Another Indian trader who married in Ireland and had a large factory in South Africa was also interested in Islam. He had not only promised to read the "Teachings of Islam" himself rather, would give the book to ten people for reading, and then he would keep that in the library of his house and shall ask his Muslim friends to read it.

Khaksar (Humble), Muhammad Din from London. (Al-Fazl, 8 March 1923, p. 2)

Missionary Muhammad Din leaves England for the US

On March 18, 1923, Maulawi Muhammad Din boarded the ship SS Ausonia from Liverpool and at this time he must be close to the beaches of America. May Allah guide him to his destination in good health and bless him in his task. Amen. He had boarded from Boston Station at the time of his departure from London and Hafiz Syed Mahmudullah Shah, Maulawi Misbah-ud-Din, and Chaudhri Maula Bakhsh Janjua Barrister-at-Law were present at the Station. Supplication was offered at the platform. Raising our hands, not worrying about the fashion of the world and the rain of tears from the eyes came as a surprise to the British public. All eyes were fixed on us. We reached Liverpool from Boston in four hours and the passengers, and their associates boarded the sea giant SS Ausonia...

Finally, the last whistle was blown and SS Ausonia departed... The ship SS Ausonia disappeared... (A report by Maulawi Abdur-Rahim Nayyar, London Al-Fazl, 26 April 1923, pp. 1-2)

Maulawi Muhammad Din Arrives in the US

Maulawi Muhammad Din arrived here safely. Many new Muslim friends went to the station to welcome him. The train arrived three hours late, therefore, all of them could not stay. Maulawi Muhammad Din was introduced to friends at Sunday's meeting before Zuhr Prayer. After this, all of them offered Zuhr Prayer in congregation. There were also ten new Muslim ladies present at the Prayer. (Letter from Hazrat Mufti Muhammad Sadiq, Al-Fazl, 17 May 1923, pp. 1-2)

A letter from Maulawi Muhammad Din from the US

On the evening of March 29, I reached Chicago. I boarded the ship from Liverpool on March 17. Due to the rough sea, it took three more days for the ship to reach the destination. I saw snow for the first time near Newfoundland. It was so cold that whatever part would be naked, seemed to have separated from the body due to numbness. Boston is a port in the United States. On reaching there, the American officers stopped me and after a long investigation, they allowed me to go the next day. On the 28th of March at 2 o'clock, I boarded a train and reached Chicago on the 29th. The rails and other arrangements here are very different from those in India. Everything is superior and on a great scale. The engine is very big, like "Alif Laila" or much bigger than that. The convenience and comfort of passengers in the trains are taken care of which is difficult to imagine in India. The arrangement for sleeping and bedding, etc., is provided. There is a good arrangement for bathing, washing, etc. An excellent arrangement for light and to protect from cold, and the expenses also match [the facilities]. It is a 26-hour journey for which I had to spend about Rs. 180 (US$65 at the time) and that's just the cost of the travel ticket. There is only one class on trains here. That's why everyone has to spend equally. The day trains have a little less fare. However, it was a new experience for me. I reached Chicago. Although the train reached three hours late, Hazrat Mufti Sadiq was present at the station. I didn't feel any difficulty and reached the Ahmadiyya mosque in a taxi. The Ahmadiyya Mosque in Chicago by location, space, and management is much better than the Ahmadiyya Mosque, in London. It is colder here than in London. So, the cost of heating [by coal] is very high here. In any case, compared to England, the expenses here have increased from two and a half times to three times. Only coal expenses for heating the house from March 1 to March 31 were $50. So, more than Rs. 160 were spent. From this, you can guess other expenses.

Sunday, 1 April 1923, was the usual weekly meeting day. It was the first time for me. I had no idea that the work was being done on such a high scale. However, April first is a special day in these countries when people make others fool or get fooled by someone. However, I noticed that more than 50 men and women gathered for the first meeting to learn about religion. I saw that the educated, old, young, and children were following Hazrat Mufti Sadiq in cacophonous chorus and repeating Islamic rituals, Islamic words of daily use, and prayer (Namaz/Salat) lessons. They were deeply engaged, and I cannot imagine that they were engaged in anything other than sincere remembrance. Continuously, I saw that Hazrat Mufti Sadiq was engaged in this teaching from eleven to two o'clock. Sometimes they repeated lessons and asked questions. They would stand up and answer the question. I have also been teaching in the school and am interested in educating others. I have not seen such a class before. I have seen Mufti Sadiq teaching before but teaching here was of great pride. May Allah bless him and give him religious and worldly honors. At three o'clock, there was a second lecture. That was on the biography of Buddha. Hazrat Mufti Sadiq did not eat and proceeded with its preparation. Twenty-five to thirty new men of all colors gathered for the second lecture. It

continued till five o'clock and then there was a question-and-answer session. Buddha was just an excuse but later our Buddha was mentioned. Well, it was Mufti Sadiq who performed the whole proceedings exceedingly well.

To cut the story short, this meeting also ended very well. After reaching here and seeing these meetings myself, I have now come to know the importance of what a great work Hazrat Mufti Sadiq has done and what a great and vast field is there for preaching and what kind of thirsty souls are there seeking the truth. (Al-Fazl, 14 May 1923, pp. 1-2)

Missionary Work by Mufti Sadiq and Maulawi Muhammad Din in 1923



Mufti Muhammad Sadiq and Maulawi Muhammad Din were in the US together for about six months. Maulawi Muhammad Din arrived in Chicago on 29 March 1923 and Mufti Sadiq left the US on 18 September 1923.

Editor of the Moslem Sunrise

The Moslem Sunrise was published under the editorship of Maulawi Muhammad Din from 1923 to 1925 when he was appointed the second missionary to the US by Hazrat Khalifatul-Masih II (may Allah be pleased with him).

Islamic Movement in different cities

A new Muslim lady from Columbus, Ohio, named Saleema (Mrs. Willhehnina Ulzhoefer) came for Islamic education. Maulawi Muhammad Din worked very hard to explain Islamic issues to her. A Muslim, Mr. Chalam Ali, a resident of the West Indies came from Cincinnati to Chicago just because there is a mosque of Islam here, which is not in other cities in America. A letter was received from an American lady from California that she is fond of Islam.

An American lady from the city of Buffalo has requested Islamic literature. A letter was also received from Milwaukee that they are making arrangements for lectures by Mufti Sadiq. A Baptist old lady came to inquire about Islam. Maulawi Muhammad Din and some other friends discussed this for two hours with her. She left empty-handed. It is God who gives guidance to whom He wants. (Al-Fazl, 17 May 1923, pp. 1-2)

Sunday Meeting of 8 April 1923

On 8 April 1923, I (Mufti Sadiq) delivered two lectures. Maulawi Muhammad Din conveyed the message of Hazrat Khalifatul-Masih II (Ayyadahullāhu Taʻālā Bi-Naṣrihil-ʻAzīz) to the new Muslims which was a guidance and comfort for all. (Al-Fazl, 17 May 1923, pp. 1-2)

Lectures by Mufti Sadiq

Lecture at Spiritual Hall

Four new Muslims were admitted to the Ahmadiyya Muslim Community last week. The work of education and training is increasing. Arabic classes are held two days a week on Monday and Wednesday. It is a beginning, but people's interest is growing. Meetings continue at home and outside every day. This week, there were four lectures by Hazrat Mufti Sadiq. On Thursday, a lecture by him was held in a Spiritual Hall. Allah has given Mufti Sadiq a special command. No matter what the subject is, the propagation of Islam and Ahmadiyyat is always the main theme. The meeting was of selected people. It had a good effect. After the lecture, the administrator of the lecture suddenly asked me (Maulawi Muhammad Din) to say something, so, I also said a few words.

Lecture at Education Society on Islam, Christianity, and colored people

The meeting takes place from 11 AM to 2 PM every Sunday regularly. About thirty-five people attended the meeting. In addition to regular education and training, Hazrat Mufti Sadiq gave a general Islamic sermon. Then I [Maulawi Muhammad Din] gave a short speech under the instructions of Hazrat Mufti Sadiq.

At 3:30 PM, Hazrat Mufti Sadiq's lecture was at Education Society, whose theme was: "Islam, Christianity and Colored People." He lectured on this subject for an hour. In particular, he emphasized that the world is practically following the dictates of Islam at the moment and leaving Christianity,

especially on self-protective marriage, transactions, society management, governance, discipline, government management, education and training, good behavior, and human relations. This lecture was very special. The audience exceeded seventy to eighty. The hall was filled to capacity. Then many questions were asked until 6 P.M. This lecture had a special effect. It is hoped that many young people will benefit from it by the grace of Allah. An elderly and well-educated man later got up and thanked the lecturer. It is expected that he will enter Ahmadiyya Islam in a few days, In-Sha-Allah. He declared that Christianity has confused us until this day and now if we can take advantage of anything in the world, so, that is Islam which was presented by Hazrat Mufti Sadiq. Because there were questions of all kinds, he did not like some of his friends asking irrelevant questions, they deprived themselves of listening to more useful things. However, he and his wife, along with others, expressed their intention to come to our upcoming meeting.

Lecture at Indian Association of America

At 8 PM the same night, Hazrat Mufti Sadiq's lecture took place at the Indian Association of America which was located about an hour from here. There, too, he spent an hour on the work that he did in the United States. He talked about Islam and Ahmadiyyat. Then the questions continued for a long time. Here too the audience was not less than forty and all were young Indians. Some showed great interest in Ahmadiyyat. There were only two Muslims, and the rest were all Hindus. The president of the association was a young Hindu, who was very sociable and cultured. He thanked Hazrat Mufti Sadiq in very appropriate words after the conclusion of the lecture.

Superstition of the West

Some people here are considered to have a strong heart and moral courage and oppose the number thirteen or the day to which thirteen applies, is considered unlucky. Therefore, the one who does not oppose thirteen is rarely found here. If anyone is found who does not oppose, then he is mentioned in the newspapers. This is the essence of the present education. Lord Carnarvon, who recently excavated the tomb of Tutankhamun is dead. Everyone thinks that the king of Egypt killed him. There was an American companion of his who was also sick. His condition is also considered critical. On this, the great rich people, in whose houses the wonders of the world are gathered, are taking out Egyptian memorials and sending them to museums, so that they may be saved from ghosts.

Unexplained events in the houses of some are being attributed to these things. It is surprising that if they were considered custodians of conquering all of nature, they become hallucinated. If anything moves during the night, they consider this due to demons. A scene of the lamp of Aladdin can be seen here. Four-story building houses are uprooted from the foundations and taken to another place miles away without shaking a small brick. This material development is taking place but faith in ghosts is on the rise.

(Report by Muhammad Din, Chicago, 10 April 1023, Al-Fazl, 11 June 1923, pp. 1-2)

Missionary Muhammad Din reports new converts and their education

Last week, three persons accepted Islam and joined the Ahmadiyya Muslim community. One of them lives in the Philippines and requested to join. The second is from the West Indian Islands. The latter has named his house as Islamic Mission House and has also started preaching to other people. Some of the new Ahmadis here are observing fasts regularly during Ramadan. Last Sunday, it was found that 10-12 people were fasting. Some sisters have so much sincerity that being weak and pregnant are fasting despite being asked not to fast. I pray to Allah, the Almighty to give them steadfastness.

More people gathered than usual last Sunday. Their number was close to sixty. Before the formal proceedings of the meeting, I started teaching a lesson on the relationship between Islam and Christianity so that when meeting other Christians, they could talk to them based on their religious books. As usual, Hazrat Mufti Sadiq started the meeting with an education and training program and introduced them to the teachings of Islam and Ahmadiyyat. Then he drew attention to the sacrifices the Ahmadiyya Jamā'at wanted from them. He narrated the whole incident of Hazrat Sayed Abdul Latif, martyr, of Kabul. He told them that until they are prepared for such sacrifices, they cannot become true Ahmadi Muslims. After his lecture, he asked me [Maulawi Muhammad Din] to say something. I read the events in the life of the Late Hafiz Moinuddin, which were written by Sheikh Yaqoob Ali Irfani in the latest publication of Al-Hakam and told them how the companionship of a prophet makes a wonderful change in the life of even an ordinary man which could hardly be produced by the unanimous education of thousands of philosophers. Then I translated the first verse of Surah TaHa and explained its concept and told them that in no way can Jesus Christ be our complete guide. For if the claimant of prophethood dies unsuccessful, then according to the Torah, he cannot be a true messenger. The same standard of success has also been presented by the Holy Qur'an.

In the afternoon, the second meeting was held in which Hazrat Mufti Sadiq described the life of Hazrat Sri Krishna. The meeting lasted for one and a half hours.

(Al-Fazl, 18 June 1923, p. 2)

The number of New Muslims in the US has increased
Report by Maulawi Muhammad Din, Ahmadiyya missionary to the US

In the week under report, eight new Muslims entered the Ahmadiyya Muslim Community, Al-Hamdu Lillah. Four of them are white, One Chinese, and three colored.

Two meetings on Sunday of this week were very successful, about seventy people were attending in the morning, some of whom were new and staunch Christians. There was a Christian lady priest who came from the western Indian Islands. She was also preached separately. There were a lot of people in the second meeting as well. After the lecture of Hazrat Mufti Sadiq, there was an interesting discussion on the existence of God and reincarnation. An objection by an atheist made it even more interesting. When this argument was presented to him that a person declares that he is sent by God and the one who would not obey him would be in a miserable state, and a world stands up against him and leaves no stone unturned to kill him, but he remains firm in his place. Then he gives this message not for one or two years, but for twenty-three years, and practically proves what he said was right. He firmly establishes this truth in the world. He sees all his enemies humiliated in front of him and the kingdom that wanted to lay its hands on him breaks into pieces. He considers this to be proof of God's existence and in his early days, makes it the proof of his truth. Is this not, then, a proof of God's existence that can be denied in any way? Then the atheist was stunned. He asked who was such a person. He was told that there have been many such righteous people in the world. The greatest of them was Hazrat Muhammad, the Chosen One, (peace and blessings of Allah be upon him) and this is the proof presented by him. He said, "I don't believe it." It was said to him that the cure for not believing is only in the hands of God, but you can't do away with the argument because events cannot be denied.

Many people come for regular Arabic lessons. They want to enter Islam. During the day, many do not find time due to business and labor duties. Some friends are not only memorizing different parts of the Holy Qur'ān, rather, they are trying their best to somehow learn the correct pronunciation which is why they regularly come two or three times a week and many times they recite with me.

Some friends ask us about trade, some matters of trade, and the names of traders. They are provided with the necessary information by spending time and money. But that doesn't mean we are responsible for these things. It is their job to start a business. As far as worldly business goes, they take full care and satisfaction on their own, so can they do it here too. Also, remember that some people send items for sale. First of all, these friends should keep in mind that import duty has to be paid here. Sometimes, we don't even have enough money to manage food expenses. Also, items are sometimes such that they are not in demand here. So, send us a sample first and enquire about it. Also, keeping in mind our financial condition; try not to burden us. For example, we spend close to two dollars on dispatching a prospectus, which is six to seven rupees. There is no excuse for us to serve our friends and there should be none. Keeping in mind the circumstances, and understanding the duties of preaching, these few lines are written. We are available for service in every way. It was never denied and In-Sha-Allah it will not be.

Some of the new Muslims here observed fasts with full sincerity during the last few days of Ramadan. In fact, under the circumstances here, they were accustomed to eating four times a day. They cannot do without it. There are many living thousands of miles on the West Coast, they informed by letters that they observed fasts in Ramadan without losing any business. Here the working people have to work very hard. Although there was no holiday here on Eid, however, some friends left their businesses and gathered and offered 'Id Prayer.

By the grace of God, the work of preaching Islam is continuing very well. The New Muslims are trying to learn and practice religion and are engaged in the investigation of truthfulness. May Allah, the Almighty enable them to accept Ahmadiyyat soon. (Al-Fazl, 13 July 1923, p. 9)

Maulawi Muhammad Din, missionary in-charge, reports about the preaching of Islam in the US

On 8 April 1923, at 11 o'clock, the Sunday meeting was held as usual. There were about thirty-five new Muslim men and women present. Firstly, Hazrat Mufti Sadiq talked about the pillars of Islam that are important for every Ahmadi Muslim to memorize. These people are not familiar with the Arabic accent, voice, and letters. It is tough for them to pronounce these words. We know from our experience that the British people lived in India for years but could not pronounce Urdu words properly. These people assembled here for one and a half to two hours, they learned lessons and various Islamic issues. Prayer (Namaz/Ṣalāt) is taught regularly. They too understand these difficulties and are engaged with perseverance. Despite not pronouncing them properly, they tried repeatedly. After these lessons, Hazrat Mufti Sadiq delivered a short lecture to them on Islamic brotherhood, in which he explained how a person, being a Muslim, can pray shoulder to shoulder with a king. He can become an Imam (who leads the prayer). He can become a ruler and there is no difference in color in Islamic countries at all.

He then told the audience that the new missionary who arrived from India wanted to convey the message of Hazrat Khalifatul-Masih II to you. On this, I drew their attention to the meaning of

Bismillah (Basmala) and explained to them the meaning and importance of these short words. Hazrat Mufti Sadiq repeated the message of Khalifatul-Masih II in his second speech and explicitly explained the words of Hazrat Khalifatul-Masih II.

After this, the meeting was stopped for Zuhr prayers. After the prayer, and taking lunch, the second lecture was held on the biography of Confucius which lasted for an hour. During the lecture, Hazrat Mufti Sadiq preached Islam exclusively. After the lecture, questions were asked for a long time. Some also talked to me for a long time and have been showing special interest in Islam and the Ahmadiyya Community.

Last week, two people who were Christians accepted Islam. The name of one of those who entered the Ahmadiyya Community was Mr. Melvin Hofmann and was given "Shareef" as the Islamic name. The name of the other was Mr. Joe Williams who was given the Islamic name of Yusuf.

The weekly meetings were held in al-Masjid (Chicago) and were successful. In the first meeting, there was a large crowd and in the second meeting, people from distant parts of the city came. A pastor from England, Mr. D. D. also attended the meeting. After the lecture, he praised Hazrat Mufti Sadiq's style of delivering lectures and said that he had seen fewer such people who clarify religious issues in such a way that children could also understand.

This week, Hazrat Mufti Sadiq and I went to two different places, and two lectures were delivered. Hazrat Mufti Sadiq's lecture took place in Eagle Hall, and I delivered a lecture in the Psychological Society. The audience in each of the two places was of dignitaries and educated people and the lecture halls were full.

(Al-Fazl, 20 July 1923, pp. 1-2)

Missionary Muhammad Din writes a congratulatory letter to US President, John Calvin Coolidge Jr.

US President Warren G. Harding suddenly died on August 2, 1923, and John Calvin Coolidge Jr. was appointed the 30th President of the United States. Missionary Muhammad Din wrote a condolence letter to the wife of the deceased president. He also sent a congratulatory letter to the newly appointed president. He assured the president of full support from the Ahmadiyya Muslim Community USA. The letter written is as follows:

Dear Mr. President

Through the inscrutable will of God, the mantle of presidency has fallen upon your shoulders. It is a great office and a high honor, hence I on behalf of the Ahmadia Moslems of America, the majority of whom are American subjects, congratulate you on the assumption of this office and I pray to God that He guides you aright in the discharge of its onerous duties.

That you were the right-hand man and a trusted friend of W. G. Harding, whose sad demise the whole world is mourning, I deem it proper to express my deep sympathy with you and with Mrs. Harding through you, whose loss I am sure you feel no less keenly than any. I close it with the prayer that Allah may direct you in the path of rectitude.

I beg to remain, dear Mr. President,

Your most obedient servant,

Muhammad Din, Ahmadiyya Muslim Missionary

Reply from the Secretary of the White House

In reply to this letter, Secretary of the White House, Edward Tracy Clark, wrote:

The White House, Washington

August 13, 1923

Mr. Muhammad Din,

The Moslem Sunrise

4448 Wabash Avenue, Chicago, Ill.

My dear Mr. Din

The President has received your kind letter and has asked me to express to you his sincere appreciation. Such a message is a source of both encouragement and help at this time, and only the urgent press of other matters prevents a personal acknowledgment.

Very truly yours

E. T. Clark, Secretary.

(The Moslem Sunrise vol. II, No. 4, October 1923, p. 271)

Mufti Sadiq's engagements after handing over the charge of the mission

Al-Hamdu Lillah, the work of preaching started by the humble in the US. It was accomplished only by His mercy, generosity and grace. A mosque and a mission house were established. A sincere Jamā'at came into being.

Maulawi Muhammad Din has understood all the work in the last three months and has taken over the charge of the mission. May Allah help him and give him the opportunity to do more work. Dears Muhammad Yusuf Khan and Syed Abd-ur-Rahman also live with Maulawi Muhammad Din and help him. I have given the charge, and a copy of the charge was sent to the Qādiān office. An application to register local Anjuman has also been given to the government because by having a registry, the government tax will not be imposed on the mosque and mission house.

After giving all the charges, now the humble sitting here is waiting only for the release of travel expenses from Qādiān. It was appropriate that these waiting days should be spent delivering lectures for which I was requested. So, I have arrived from Chicago to the city of Ashland, a town, which is located in the State of Kentucky and has a population of about 10,000. The streets are open and clean, and the markets are wide. The houses are beautiful. The city stretched several miles along the river. On the other hand, the mountain scene is charming. People are courteous. There are electric lights and gas for cooking in the city. There are

underground drains for stools and bathrooms. A good library, several banks, and all the necessary equipment are available for comfort. Here a sermon was first proposed in a church but could not be materialized due to the opposition of the pastors. The sermon was held in a house and had a significant impact on the audience. Literature was distributed and preaching was accomplished. A lady was converted and became a Muslim, and a few people came close to Islam who are studying further. From here I have to go to another city, but since the humble one is going to leave soon, the correspondence address is the same. Keep sending all the letters, etc., to Chicago until my departure. Friends, who want to correspond, please keep writing and keep extending joy through half a meeting. Brother Maulawi Muhammad Din keeps authoring reports about the work that is going on in Chicago. So, I don't feel the need to write anything else.

Muhammad Sadiq (may Allah forgive him). July 9, 1923. (Al-Fazl, 17 August 1923, pp. 1-2)

The Moslem Sunrise, USA should be a monthly magazine—An Appeal by Missionary Muhammad Din

Ahmadi Muslims know how God, by His grace, provided the rising of the sun of Islam from the West by His attribute Unseen. Allah, the Almighty accepted the sacrifices and services of Hazrat Mufti Muhammad Sadiq and helped the publication of a magazine, the Moslem Sunrise or Shams-ul-Islam, so that the services of Hazrat Mufti Sadiq may be enlightened like اظہر من الشمس (made evident clearer than the sun) and this luminary of truth shines all the times at its peak. Friends should remember that in the beginning, the quarterly magazine was enough. But keeping in view the situation and the needs of the country, if it is not expanded, then the value it had at the beginning shall be decreased. Novelty is an attraction in the world, but it does not last long. There is competition in missionary magazines here. It is a Christian country. Every day, articles appear against Islam. If they are not answered, it creates a bad impression. Even if it is answered after a long time, it is equal to not responding. That work cannot be accomplished through advertisements which can be done through a regular magazine. The needs of our Jamā'at are increasing day by day. The education of the people is also currently being done through magazines. If it appears after a long time, then people forget the lessons learned. Here the situation is such that even though the exchange with some newspapers was difficult, now they do not send their newspapers. When they did not receive the magazine for three months, they thought it had closed. Sometimes due to paucity of funds, the magazine appeared after six months. Buyers also start decreasing. Those who are buyers of the magazine become disinterested and leave automatically. Therefore, in my opinion, the magazine The Moslem Sunrise should appear monthly, and only then can it become an organ. At present, there is an urgent need for an organ for the mission. If it is not made into a monthly magazine, it cannot become an organ. Presently, an organ is a requirement for our mission, and without an organ, no mission can run, especially in the Western world where propaganda is needed for all the work. The question of spending money is indeed difficult. But there is an easy way and that is, if there are at least 3,000 permanent buyers, then this magazine will be able to do well in keeping an annual price of about six or seven rupees. At present, its annual subscription is five rupees. This is not a significant increase. If all Ahmadiyya organizations make special efforts for this, those who can afford money as an aid should come forward. If possible, funds for three thousand subscriptions should be sent here. Then hopefully, the magazine shall be self-sufficient. Please remember that I have asked for a minimum of three thousand buyers. Let it not be taken into account that the one is asking for three thousand rupees. It will probably be done in two thousand rupees. I didn't ask for five or six thousand rupees so that the people would not be afraid to bear it. It is difficult to find such a magazine in the religious world of India. Political magazines can undoubtedly be found but their number of subscriptions is very high, so that they can be purchased cheaply. Then there are English readers who are fond of reading Arabic. This magazine will also be of particular help to them. And for the English speaking who are desirous of learning Arabic, the magazine shall be especially useful for them. Those who have some knowledge of English letters shall be able to learn Arabic letters after reading this magazine. In short, this magazine will be able to do an especially useful job. In this case, we will be able to add one or two pages of Arabic, Persian, and Turkish with it because we are getting so many letters, especially from Iran and Turkey. Hopefully, friends will donate and get the reward from God. For this work, all the money and letters should come to the In-charge, Al-Masjid, Chicago.

Humble, Muhammad Din from Chicago. (Al-Fazl, 21 August 1923, p. 8)

Thirty-nine new Converts to the Ahmadiyya Muslim Community in the US in five weeks

On June 14, 1923, due to the efforts of Sheikh Ahmad Din, six accepted Islam and joined Ahmadiyyat Muslim Community. Four people are from Chicago and two are from St. Louis. Sheikh Ahmad Din is a very enthusiastic new Muslim. He has worked with great enthusiasm at his place and wants to have some such preachers who live among those of southern states, that is in the southern areas of the US, where colored people are in the majority and whose conditions, despite freedom, are still

not better than that of the old slaves. The preachers should earn their living and also preach. Though we do not have people for the time being, it is hoped by the grace of Allah that such preachers shall be born from these areas because where our people will be effective, others cannot be. Moreover, these people observe how the new education affects their people. Brother Sheikh Abdullah Din Muhammad Mott also writes that there is a wonderful opportunity in the south.

By the end of the week of 21 June 1923, two men entered Islam and joined the Ahmadiyya Muslim Community.

Hazrat Mufti Sadiq delivered a lecture in the Spiritual Hall.

On Sunday, after our meeting and prayers, we went to that part of Chicago where the Jewish people live. We were strange to them and they were for us. After saying As-Salamu Alaikum and Shalom, they thought of us as children of Israel though could not understand from which country we were. Then we told them that we are Muslims. Some did not know who Muslims or Muslim people were. Then they were startled at the word Muhammadan and some asked who the Muhammadans were. These people live in this separate part of the city. Some of them did not even know English like the Chinese of Chicago often do not know English. They know English like the shopkeepers of India.

Here in the Jewish market, there is a room open on behalf of the priests where one can find various newspapers. This is for preaching among the Jews. I went inside, and a few men were sitting there. Religious conversations started with them. There was a Jew who was inclined to Christianity, and another was a Christian. They were particularly attentive. I had a conversation with this Christian who asked me about the salient features of Islam. I said that God can still be found through Islam, just like He could be through earlier prophets. God can still be met. He asked me how. I said, 'The way you and I are talking.' He was surprised. The Jew said that this is certainly more than what the Christians believe. At this, the Christian said something. I said to him, "It is a favor to Christianity by the Holy Qur'an, which compels us to accept Jesus as a true prophet otherwise if we go by your Bible and the New Testament, it is difficult to believe him as a good man rather than a true prophet. I showed him some references.

On this, the Christian talked irrelevantly. The Jew said, "This man is presenting events, and you are telling concocted stories." Then he said, "Christ was crucified for us." I said, "This is what goes against you, that he becomes a liar." He did not understand it. He was shown Chapter 18 of Deuteronomy. I said that this was just one reference. Then I told him that if he understood the meaning of the curse, then he would never say that God was angry with Christ. Christ came under the wrath of God. God turned away from him. He said that it was because of our sins. I said that such a claim can be made for every crucifixion no matter how sinful it might be. He said, "The life of Christ is pure." I said that according to the New Testament, Jesus Christ seemed to be a man of great suspicious conduct, such as drinking liquor and brewing wine miraculously. I said that was the first thing. He said that there was no alcohol in that wine. I said that you say such a thing claiming to know chemistry. On this, the Jew said that alcohol is in every wine and without it, there could be no wine. On this, he turned into a rage and said, "I am afraid to say some words." I said that he could gladly say, I was ready to listen, but he remained silent. Since we had to go ahead, the matter ended here. On the way back, the Jew met me enthusiastically and said, "Can there be a dialogue with God?" I said, 'Yes.' He said, 'What does He want from us?' We said, 'There are rules for that.' I said, "Make yourselves perfect and live a perfect life and take full advantage of life."

Last Sunday morning's meeting was highly successful. There was no place for some people to sit. They remained standing during the meeting. Three rooms of the house were joined for the meeting. Chairs and benches were not enough, but friends didn't care. The temperature was also high, some people make arrangements in open spaces, but we don't have the means to do that. I hope Allah will continue to fulfill all the needs because he is the benefactor.

In the last week, five persons entered the Ahmadiyyat. Their Islamic names are Latif, Mohib-ur-Rahman, Mubarak, Yaqoob, and Abdul Mannan. Please pray for their steadfastness.

This Sunday, a famous person, Mr. Wilkakis, announced in the newspapers his and Hazrat Mufti Sadiq's lecture on the Holy Prophet. He informed Mufti Sadiq by phone. Hazrat Mufti Sadiq went there. I was also given time to speak. Hazrat Mufti Sadiq's lecture was highly successful. In the end, Mr. Wilkakis said many words in praise of the Holy Prophet that he was a man of unparalleled personality and one of the great benefactors of the world. He had a firm and true faith in God. In terms of his ability, he was an unparalleled and incomparable person. He laid the foundation of brotherhood and equality in the world. He left behind his bright name and an example in history that is worth following. He also said that his teaching was particularly useful in combating evil. He taught us not to bow down to evil. (June 28, 1923)

In the weekly report, sixteen joined Ahmadiyyat. May Allah grant them perseverance. Of these, fifteen are the result of the efforts and lectures of a sincere new Ahmadi Muslim lady. May Allah bless her. (7 July 1923) (Al-Fazl, 28 August 1923, pp. 1-2)

The City of Ashland publishes a long article on Islam—Report by Mufti Sadiq

I wrote a report last week on preaching in the City of Ashland, where the daily newspaper published a lengthy article with my picture. A copy of the article was sent to Hazrat Khalifatul-Masih II and the Editor of the Review of Religions (English). Some of its excerpts are being reproduced for the interest of the readers. The person who is mentioned in the city of Ashland is a renowned learned scholar of the East, Dr. Mufti Muhammad Sadiq who wearing a green turban is inviting the Christians of our city to the religion of Muhammad with his eloquent speeches. Some people are very surprised that just last week we donated to the church at the request of the pastor for this purpose that Christian missionaries are going to Arabia. What do we see today is that the missionaries of the Arabian Prophet have arrived here. But we must think about how dear their religion is to the people of the East, just as we have ours. They have the right to send their missionaries to our country. Dr. Sadiq is the editor of the Moslem Sunrise magazine. In the last three years, they have converted seven hundred Christians to Islam. He has set up a mosque and a mission house in Chicago for them. There is an Asian dome above the mosque. Their day of worship is Friday and their year is lunar. They disbelieve in the Trinity and consider Christ to be a prophet. The Holy Qur'an and the Sunnah of Muhammad are their jurisprudence. The founder of the Ahmadiyya Muslim community was Prophet Ahmad (may peace be on him) of India. He [Dr. Sadiq] is working as a missionary on behalf of the People of Islam. Muhammad Sadiq (may Allah forgive him). (16 July 1923, From the US) (Al-Fazl, 4 September 1923, pp. 1-2)

The City of Williamson publishes an article on Islam, three ladies accept Islam—Report by Mufti Sadiq

From Ashland, I traveled to the city of Williamson which is another city near it. The city has a population of six thousand. It is a mountainous area. Markets and streets are narrow. Most of the people who live here work in coal mines. There are fifty coal mines in the vicinity and forty million rupees of coal is excavated annually. All of these mines are private property. The government is not involved in their business. Different people have their own lands here. The one on whose land the mine is discovered is the owner of it. The company excavates coal on a contract from the owner. Coal-laden vehicles go everywhere in the country every day. Large strong engines are made to pull these vehicles containing coal. Each engine pulls about ninety big containers full of coal. The containers are longer and deeper than the ones in India. The whole train is one mile long. Each miner earns a minimum of Rs. 20 and a maximum of Rs. 40 per day. Manual labor is not considered inferior in this country. Young boys and girls of rich families take up a daily job for an hour or two cleaning the glasses of a shop, sweeping, bringing groceries from the market, or washing the stairs, and they are proud of their earnings.

On July 10, the city newspaper published the news of my arrival here with words of praise and publicized the US mission. We got a good opportunity to preach. Three ladies converted to Islam. Many people came closer to Ahmadiyyat. May Allah, the Almighty help us.

Muhammad Sadiq (may Allah forgive him). (16 July 1923 - From the US) (Al-Fazl, 4 September 1923, pp. 1-2)

Three lectures delivered, two articles published and five accept Ahmadiyyat—Report by Mufti Sadiq

Logan is a city in West Virginia. At the invitation of some people from Logan, I [Mufti Sadiq] came here to preach and delivered three lectures. One of the people I preached to was a physician named Gibson. Mr. Gibson was practicing in this town. He joined the Ahmadiyya Muslim Community and was named Muhammad. Articles were published in two local newspapers about my work and the religion of Islam. Al-Hamdu Lillah (23 July 1923)

As I am writing this report, I am staying here for a few hours and waiting for a train at the junction on my return from the city of Hilliard. The temperature is quite high and sweating... White ladies and gentlemen are looking at my dress in amazement. Some literature was distributed. Some people are getting interested.

Hilliard is a small town. The people asked me to deliver a lecture but instead of one, three lectures were delivered for three consecutive days. One was in a Christian Church. After the lectures, there were question and answer sessions.

There were two conversions to Islam in this town. One was named Humda and the other 'Aisha.

There was a question about not eating pork. A lady stood up and said in my support, "You tell the truth. I have repeatedly read in the Bible that pork is forbidden."

I have handed over the charge of all the preaching works to Maulawi Muhammad Din. Wherever there is an invitation for lectures from outside, I go there. It is the responsibility of those who call to bear travel expenses. Maulawi Muhammad Din continues to run the work well in Chicago. As he writes reports himself, I do not need to say anything about his work. Prayer is requested from all friends. I dreamt that I reached Qādiān safely. I had the honor of meeting Hazrat Khalifatul-Masih II. Then the scene changed, and I found myself in the company of the

Promised Messiah (may peace be on him), My teacher Hazrat Khalifatul-Masih I, and Hazrat Maulawi Abdul Karim were also present. I say that when I was in India, I thought I would not be able to go to America. When I reached America, I thought I wouldn't be able to go back to India. But all this happened in obedience to Hazrat Khalifatul-Masih II's order.

The city of Huntington has a population of 60,000. It is a railway junction. There was no invitation for a lecture here, but on returning from the lectures in Hilliard, I preached at various places. I met the editor of a newspaper every day. He published a lengthy article about Islam and my work with a photograph. The newspaper was sent to Hazrat Khalifatul-Masih II and some friends.

The article in the newspaper and my picture got good publicity. Many came to meet me. A lady accepted Islam and joined the Ahmadiyya Muslim Community.

Muhammad Sadiq (may Allah forgive him) (Al-Fazl, 2 October 1923, pp. 9-10)

Maulawi Muhammad Din of Ahmadiyya Mission in the US reports activities in August 1923

This week, a person entered the Ahmadiyyat by accepting Islam, may Allah grant him perseverance.

Hazrat Mufti Sadiq is on a tour, first visiting the southern states and then the northeast. He lectured at different villages which were specially mentioned in the newspapers. He was opposed in some places by Christian pastors but overall, it left a good impression. During this visit, he visited the US capital, Washington. He lectured in the open space at Hattiesburg. There were many men and women gathered. Most of them thanked Mufti Sadiq after the lecture. Now Mufti Sadiq is going to Philadelphia. He intends to lecture in Boston on the way because he has been invited there. This is the place where I [Muhammad Din] landed on the coast of America. On the death of President Harding, a reply was received from his widow and received a letter from the new president. It was written that he respected the greeting words. His secretary wrote that the president is very busy otherwise he would have replied with his own hands…

Humble, Muhammad Din, August 18, 1923. (Al-Fazl, 12 October 1923, pp. 9-10)

Newspapers in Washington, Philadelphia, and New York publish activities of the Ahmadiyya Mission, USA—Mufti Sadiq reports

Washington

It is the capital of this country like Delhi in India. It is a beautiful city with open roads, trees, open fields, gardens, and marble buildings. It is a city of gardens…

Ahmadiyya literature was distributed here and different people were met and preached. Due to summer vacation, the lecture could not be arranged. The lecture shall be arranged in October in the City Club and missionary Maulawi Muhammad Din will deliver the lecture. The President of the United States is also a member of this club. Two well-known editors came to meet. They were told about Islam and the Ahmadiyya community. They published in their newspapers about Islamic traditions and my [Mufti Sadiq] photo in very interesting words. Those articles will be published in the Moslem Sunrise, God willing, by missionary Maulawi Muhammad Din.

Philadelphia

It had been three years since I first came here and was detained for six weeks. The desires and hopes of that time are being fulfilled today. The newspapers published articles about me at that time, and now four editors of newspapers met me and published long articles with my picture. In three years, Allah bestowed us seven hundred and nine new Muslims. A mosque and a mission house were established. A magazine started its circulation. Three lectures were delivered here. A lady accepted Islam and was named Safia. Al-Hamdu Lillah.

New York

In New Park, by chance, a Muslim merchant, Mr. Charm, from Amritsar met me. He said that he had been preaching Ahmadiyyat in this country. I have in my hand some of the Moslem Sunrise No. 3 which were printed separately as a model and shall be distributed. The magazine has a picture of the Promised Messiah (peace upon him) on the front page, the caption is "The Prophet Ahmad." I explained to him that Islam and Ahmadiyyat are not separate from each other. There is no separate prayer for the new Muslims. The same Kalima, same Ṣalāt, Qur'ān, and Hadith. We educate people on these things and that also includes faith in the Promised Messiah (may peace be on him).

Muhammad Sadiq (may Allah forgive him), August 24, 1923

(Al-Fazl, 9 October 1923, p. 2)

Mufti Sadiq reports before closing his missionary work in the US

In my previous report, preaching was mentioned in Philadelphia. This was followed by New York and Springfield. Lectures were given. Two ladies, one each from the two places, accepted Islam.

Hopefully, before this report is published in Al-Fazl, I will leave this country. My friends are requested not to dispatch any letter to me in the United States in the future. Friends who have written letters for prayer, their names are noted in my pocketbook, and God willing, prayers will be offered for them on

the ship ...

During this visit, newspapers in almost every city published my work in long articles about Ahmadiyyat and Islam. These newspapers were sent to Hazrat Khalifatul-Masih II, Nāzirān, and some other brothers. The summary of this will be published in the Moslem Sunrise by Maulawi Muhammad Din who is working on a mosque and a mission house in Chicago. The editing and publishing of the October magazine is his responsibility. It is hoped that the October magazine will soon reach people under his management.

I request prayers that by grace and blessings of Allah, I reach Qādiān, the house of my dear ones.

Humble, Mufti Muhammad Sadiq (Al-Fazl, 16 October 1923, p. 1)

Missionary Maulawi Muhammad Din reports the conversion of fifteen to Islam

In the weekly report, eight were converted to Islam. May Allah give them steadfastness. I told one person to judge all the pros and cons, and after a thorough investigation, if he believes that Islam is the true religion, then he ought to accept it. He said, 'I have considered and now I can't wait.'

This week, by the grace of God, seven entered the Ahmadiyya movement in Islam. Three of them are the result of the efforts of Sheikh Ahmad Din, who is responsible for St. Louis. May Allah bless them and give them the opportunity to serve. The American and Islamic names of the new Muslims are as follows:

Hawa Ally (Eve) (Mrs. Younne Augers). Haleema (Miss Dorothy Rhamsing). Saleema (Miss Eleanor Rhamsing). Kareem (Mr. Alphonso). Walidad (Mr. William Wilson). Alif Din (Mr. Alfred Wilson). Talha (Mr. G.R. Fox) (Al-Fazl, 23 October 1923, p. 2)

Indian youth: Pay attention

The Youth of India who are wasting their lives in political movements, should come here to the US, and excel in sciences, due to which these countries are now on the path of development. Of all the countries in the world, I think the United States is one such country in which a student can make his living on his own. This is not the case in European countries. If students get regular passports and come to this country for education, they should have only fifty dollars with them other than airfare and rail fare. For example, if a person has landed in New York and wants to come to Chicago, he needs a hundred dollars in all. In the case of San Francisco to Chicago, a total of one hundred and fifty dollars are required. They can get a rebate on the airfare by doing small jobs on the plane. It is difficult to ask but for the nations who want progress, their youth should have a resolve for such matters. They should work hard and should not mind working with their own hands. Here students work, earn money, and take courses at the university. They take exams and then start working again. Then they take another course. This is how gaining education is easier but there are difficulties too. But without difficulties, there can be no determination, nor do they enjoy what they have gained. I have written this for those whose parents are not rich. Some young don't get a chance, and the reason for this is poverty. The opportunities exist here. They should acquire a proper passport in which the purpose of education is recorded. (3 September 1923)

They can preach along with education or labor jobs. Our new Muslim brothers should take responsibility for Mission House expenditure. It is Allah who can inspire them and deliver the goods. I plan to make the Moslem Sunrise monthly instead of quarterly. May Allah provide divine guidance. Amen.

Humble, Muhammad Din from Chicago, 10 September 1923

(Al-Fazl, 23 October 1923, p. 2)

Farewell to America—Mufti Sadiq in Paris

After spending three and a half years in the United States, I boarded the ship from the port of Boston on the morning of 18 September 1923. Before departure, I stayed in Boston for a few days. I delivered a lecture at City Hall and another at the Congregational Church. Both these lectures were on the beauties of Islam. Pastor Brackman stood up after the lecture and praised me a lot. He is not a Muslim yet. He said, "I may accept Islam someday. We have heard very subtle things today. It had a significant impact on everyone." The lecture in the Congregational Church was on the denial of the Trinity. No one opposed anything. After the lecture, the pastor took me to his house and entertained me by serving tea. This ship by which I departed from the US was 20,000 tons giant...

One day I availed a chance to give a short sermon on the ship and preach to the people. A gentleman asked for the Holy Quran (English) and studied it for several days. A Japanese was on the ship with his wife. There was a conversation with them. They informed me that many new sects have been created in Japan like in the United States. The sects have small chapters. If we open our mission house, it shall result in a big success. A 24-page newspaper was printed every day on the ship. The news comes by wireless. I have reached Paris. After staying for a few weeks, God willing, I will leave for India.

Friends who have written letters of prayer, I have their names written in my notebook. Prayers were offered for them on the ship for their objectives and will be offered, God willing, during the travel. Friends are requested to pray. May Allah bless the humble with good health and success.

Muhammad Sadiq (may Allah forgive him)-29 September 1923 – Paris (Al-Fazl, 30 October 1923, pp. 1- 2)

Maulawi Muhammad Din reports the conversion of another five to Islam

In the week under report, five entered the Ahmadiyya Muslim Community. Al-Hamdu Lillah. Their Christian and Islamic names are listed below.

Mr. Sylvester Slanlon (Muhammad Saleem)

Mr. Huston Chamblee (Mukhlis)

Mr. J. D. Gibson (Muhammad)

Mrs. Annie Ackison (Shaeen Sajida)

Miss America Cowford (Aalia)

Mr. Gibson is a highly educated physician and surgeon. Prayers are requested from members of Jamā'at for their steadfastness. Sunday meetings are held regularly and Arabic lessons are also continuing.

It is up to the members to give a permanent shape to the Ahmadiyya mission so that it stands on its feet. There is also a proposal to have a hall, a cemetery, and the press. Members of the community here are thinking about how to put these into practice. I firmly believe that Allah will create a good situation for all these things. وما توفيقى الّا بالله (My success is from God).

Humble, Muhammad Din from Chicago (Al-Fazl, 6 November 1923, pp. 1- 2)

Maulawi Muhammad Din reports four new Ahmadi Muslims

In the third week of September, four persons entered the Ahmadiyya community after being converted to Islam. One of them has been well-educated and has been a pastor for 35 years.

Sister Saeeda is an enthusiastic new Muslim lady. She preaches off and on. She is doing 24-hour duty but she gets a day's break and does preaching on that day. Last Sunday evening, she lectured for two hours. Many people inspired by her lecture visit the Ahmadiyya mosque and discuss Islam. Many of them have also become Muslims and many want greater familiarity and information. (20 September 1923) (Al-Fazl, 9 November 1923, pp. 1- 2)

Muhammad Din, second missionary to the US comments on a letter from Mufti Sadiq from Paris

There is a wisdom of God in your delay. You intended to go via Japan. Had you gone to Japan on the first of July, then probably you would have reached there in August and stopped there through September. There came the wrath of God. Al-Hamdu Lillah, Allah prevented you from going there. Mufti Sadiq wanted to proceed to India via Japan. He was ready for the journey after giving charge to me but funds were delayed and he started tours of different cities of the US. God knew and Mufti Sadiq could not go to Japan. Then, after the earthquake, it was not appropriate to go there, so he went to India via France.

Mufti Sadiq had to wait there for a few weeks waiting for the ship. During this period, he delivered two lectures. A gentleman who knew English translated them into French. He wrote an article in English in which the Ahmadiyya Muslim Community was mentioned specifically. That article was translated into French by a French, a new French Muslim lady who read the article at an association meeting. Some Egyptian students were also preached. Some Muslims from Algeria, Tunisia, and Morocco had a meeting and were also preached.

Mufti Sadiq met Maharaja Kapurthala in Paris. He treated him very nicely. Mufti Sadiq presented him the Moslem Sunrise magazine and briefly mentioned work in America. He was happy. He said, "You did splendidly. We will build a magnificent mosque in the state. Its plans are being prepared in Paris." He asked about the difference between Ahmadi Muslims and non-Ahmadi. Mufti Sadiq gave him the details. He said, "I am very happy to meet you. When you go to India, meet me there also."

Shahzada Samad Khan, the ambassador of the State of Iran, by chance, met Mufti Sadiq one day. Mufti Sadiq was standing in a square. A nobleman came towards him wearing a French dress. He took off his hat and said, "As-Salamu 'Alaikum." Mufti Sadiq thought he was an Arab elder. He asked his name in Arabic. He said, "I don't know Arabic. I am an Iranian. I speak French and Persian." The discussion began in Persian. He was very happy to know that Mufti Sadiq could speak Persian. He invited him to his house. He showed him a magnificent room of the King of Iran in Paris. Mufti Sadiq talked about Ahmadiyya's mission in the US and the Jamā'at. Finally, he said, "I am your helper, and this is your house. Encourage companions of your blessed mission who visit here to come here. I shall be happy."

A gentleman who has traveled to Spain met Mufti Sadiq once. He mentioned that hundreds of Muslim families live in Spain but after the Christian victories in the country, they were subjected to such atrocities that it became difficult for them to express themselves as Muslims. They had to abandon the Islamic features for fear of the government. Gradually they were absorbed into the Christians but their family traditions are still present in them and they love Islam. If there is someone to pursue them, and put a new spirit into them, millions of people can become Muslims.

In Paris, some people are under preaching. May Allah bless them to accept Islam.

Letter from Muhammad Sadiq from Paris dated: 19 October 1923. (Al-Fazl, 20 November 1923, pp. 1- 2)

Another Eight Accept Islam in the US—Reports Maulawi Muhammad Din

In this week's meeting, by the grace of Allah, eight persons entered the Ahmadiyya Muslim Community, whose Islamic names are as follows: (1) Abdur-Rahman (2) Abdul-Haq (3) Rahm Din (4) Fazal Bibi (5) Masood (6) Fazl Karim (7) Rahimullah (8) Qadeer Bakhsh

In the meeting, I compared the life of Jesus Christ (may peace be on him) as mentioned in the present Gospels and the life of Hazrat Imam Husain (may Allah be pleased with him). I said that if patience, understanding, gallantry, and sacrificing life in the way of religion, a person can be called a redeemer, then this is one of the thousands of examples of Islam that render the sacrifice of Jesus Christ very ordinary. According to the Gospel, Jesus Christ was seen hiding and running away when he was caught, a state of despair descended on him, and said, "O my God, O my God, why have you forsaken me," what can be a greater example of despair and hopelessness than this? It seems that Jesus Christ, while keeping his manliness in mind, understood that there was a promise to protect and help him. Allah's personality is rich and carefree, so he said in fear, "Why did You leave me?"

My dear Chaudhri Abdul-Hameed has also joined me in Chicago now. Despite his commitments, he helps me occasionally. Last Sunday he delivered a good speech. Syed Abdur-Rahman and Brother Muhammad Yusuf Khan are also in Chicago and they give me a helping hand. However, all three have to spend a lot of time on their education.

(Al-Fazl, 4 December 1923, p. 9)

Missionary Work by Maulawi Muhammad Din in 1924

A society 'Ikhwan' (Brothers) was founded to promote Islamic brotherhood among the new converts actively. The society aimed to meet weekly or fortnightly alternately at the house each other to know each other. (The Moslem Sunrise, January 1924, vol. III, No. 1, p. 33)

Since the departure of Dr. Mufti Muhammad Sadiq, more than 300 converts joined the ranks of Ahmadiyya Islam. (The Moslem Sunrise, January 1924. vol. III, No. 1, p. 33)

Mufti Muhammad Sadiq delivered 123 lectures in the Mission of America. (Al-Fazl, 4 January 1924, p. 9)

During the tenure of Maulawi Muhammad Din, 650 Chicagoans were converted to Islam. (The Moslem Sunrise, January 1924, vol. III, No. 1, p. 35)

During the period under report, one hundred and thirty-three men and women entered the Ahmadiyya Muslim Community Al-Hamdu Lillah, about sixty of them are the result of the efforts of one brother and sister, about thirty are the result of the hard work of another friend and about fifteen are the result of our friend Sheikh Ahmad Din, in-charge of Ahmadiyya Muslim Mission, St. Louis. May Allah bless the efforts of all these friends and give perseverance and enhancement of faith to the new and old Muslims.

The problem is that this country is twice as big as India. On one coast of the country, a person becomes aware and becomes a Muslim, but it is challenging to keep him Muslim. There are no Muslims around where he can mix up. The climate is not suitable for them. The way of life is completely different, the religion of the people here is to eat and be merry, and that is it. The people have no better idea than this. Some are even unaware of the religion. Under these circumstances, it is tough to keep them together.

Humble, Muhammad Din (Al-Fazl, 5 February 1924, p. 1-2)

During the period under report, two men entered the Ahmadiyya Muslim Community by accepting Islam. May Allah give them steadfastness.

Christianity seems to have come to an end in this country because of the principle on which Christianity is based, that is, the resurrection of Christ, the birth of Christ without father, and the word of the Bible being divine. Denial of all this has begun on a large scale. A bishop named Manning of New York asked for an answer from a priest under him, why did he declare these matters in his lecture? There was a roar. Earlier Dr. Grant openly declared his refusal. When he was asked to explain, he declared war. On this, the bishop became silent under some expediency, but five hundred priests of his area stood to help Dr. Parks. This is only the case with the Episcopal Church in New York. The news of today is that there is a stir in other sects as well, that is (1). Presbyterian (2). Baptist (3). Unitarian and (4). Methodist. Five hundred pastors with Dr. Parks are associated with a sect Modernist. Their beliefs are as follows:

1. Allah is without a physical body. He appears in all nature. He is spirit and is completely devoid of matter. He has no human form.
2. There is no Hell and paradise. It's just an analogous form.
3. Life after death, the body does not remain although the personality will remain but there is no reassembling of bodies.
4. The fatherless birth of Christ has no proof.
5. The miracles of the Old Testament are fairytales and the inventors of the new. Christ was not a magician.
6. The story of the ascent to Heaven [of Jesus Christ] is rubbish…

(By Maulawi Muhammad Din, Ahmadiyya Missionary USA, Al-Fazl, 22 February 1924, p. 8)

It's time to invite Indian Muslims to convert America's vast population to Islam

Maulawi Muhammad-ud-Din, an Ahmadi Muslim missionary in the US has published a letter in the newspapers to draw the attention of Muslims of India to preach Islam in America:

"Muslims are created in the world so that they call people towards Allah. Teach the world a good lesson and forbid evil."

وَيَأْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُوْنَ فِي الْخَيْرٰتِ

"And enjoin what is good and forbid evil, and hasten, vying with one another, in good works."(3:115)

The secret of their progress was contained in it.

فَأَيْنَمَا تُوَلُّوْا فَثَمَّ وَجْهُ اللّٰهِ

"So, withersoever you turn, there will be the face of Allah." (2:116)

But as they turned away from this path, Allah's attention was diverted from them. Allah is the master of bestowing great blessings, but the Muslims did not understand it. After the time of the first century, they got into their personal affairs. The main purpose of Islam was to give it priority over worldly needs but we pushed it back. We fell into the things which the old races did. Jesus Christ, Buddha, and Krishna came but they could not remove the national and the individual intent from their nations. There was only one person in the world who gave the lesson of God's relation which is called brotherhood or sympathy of people, which took place through him. He raised the creature of God under one banner and proved that it is not an impossible thing but doable. He showed by practice the quality of brotherhood. He eliminated the clash between black and white, yellow and red. This was the lesson he gave and died to meet his supreme companion. For this lesson, all the prophets continued to be sent, but its ultimate form appeared at the hands of Muhammad (peace and blessings of Allah be upon him) ... O Muslims, your tree has dried up. No tree can survive without water...

There is also another great need at this time, the misconceptions spread by the clergies against Islam can be dealt with that source. There are a large number of people of Abyssinian descent living in this country. Their population in the US is 15 million. They are among the descendants of the people who were first brought here as slaves from Africa and they suffered great hardships that continue till now. A large part of these people does not like Christianity. The abuse that has been meted out to them resulted in hatred for Christianity. They call the Bible the book of the white men. They say that this book was made only to teach them about slavery. Some have gone astray to such an extent that they have started calling themselves Jews. For they see no other religion here and the Jews do not accept them. But despite this, they became Jews without knowing what Judaism was. Their condition is like someone who jumped from a burning house and landed in a well. They say, "Where to go, there is no benefactor of ours. They consider Christianity a lie.' There are a few who are still Christians..."

Finally, let me end my letter with a note that I came to this country some time ago and in a short time, more than two hundred and a half have become Muslims after Hazrat Mufti Sadiq left this country. May Allah enable the Muslims to pay attention to their duty.

Humble, Muhammad Din Ahmadi Missionary, 4448 Wabash Ave, Chicago, USA (Al-Fazl, 21 March 1924, pp. 3-4)

A Review by "Paisa Akhbar" Lahore

Late Maulawi Mahboob Alam, the editor of Paisa Akhbar, Lahore, wrote on the appeal of Hazrat Maulawi Muhammad Din titled "Calling for Propagation of Islam in America:" Maulawi Muhammad Din B.A. who is an Ahmadi missionary in Chicago, published an open letter in the newspapers that Islamic organizations in India should send missionaries to preach Islam in America or send students for educational purposes who have an aptitude for preaching so that after completing education, they start the preaching work... It is regretful that Indian Muslim Organizations are not established like the Ahmadis, otherwise, they should take advantage of the very good advice given by Maulawi Mohammad Din. We are in dire need of organizations just as both Ahmadi sects are propagating Islam within as well as outside India. (From Tabshir Report Urdu, Paisa Akhbar, 27 March 1924, p. 9) [English translation by Mahmud Ahmad Nagi]

A beautiful article on Islam

Maulawi Din Muhammad wrote a beautiful article on Islam in which he elaborated on the object of a man's life, the Cardinal doctrine of Islam, the Qur'an is our sacred book, Islam forbids impurity of every kind, and the ethics of Islam. (The Moslem Sunrise, vol. III, No. 1, January 1924, pp. 43-45, The Moslem Sunrise, vol. III-c, No. 2, April 1924)

Missionary Muhammad Din delivers lectures in several societies

In the period under report, lectures were held in several societies, especially in some psychological societies, and many misconceptions about Islam that the audience had, were remedied. There was a new objection other than Jihad with sword and polygamy that the Prophet Muhammad (may peace and blessings of Allah be on him) forbade to translate the Holy Qur'an. Brother Chaudhari Abdul-Hamid delivered a very good lecture in a church. He also sometimes delivers lectures in our mosque on Sundays and gives me a helping hand although he is engaged in his education. Similarly, dear

Muhammad Yusuf Khan continues to help me. Mr. Fazal Karim Khan Durrani has come to the mosque occasionally and helped me as much as possible in writing as well as preparing speeches. May Allah bless all these friends. (Al-Fazl, 22 April 1924, pp. 1-2)

Please pay the dues of the Moslem Sunrise magazine

Many friends in India have outstanding dues of the Moslem Sunrise. I do not find myself in a position to correspond with them. For the time being, I am also not in a position to hire a clerk because I do not find time due to work other than the newspaper. Preparing a newspaper's articles and posting them is a big task in itself. Therefore, friends should not only pay their dues but also pay attention to donations. The price of the Moslem Sunrise is much more than a subscription. Many copies have to be distributed for free. Hazrat Mufti Sadiq was also running it with the same assistance. There is also another way to make many new buyers. Friends have not paid any attention to it yet. Hopefully, every friend will participate in this work according to his resources and his reward shall come from God.

(Al-Fazl, 22 April 1924, pp. 1-2)

The Prime Minister of Iran writes a letter to Mufti Muhammad Sadiq

In response to a preaching letter from Mufti Sadiq, he received a reply from the Prime Minister of Iran.

From the office of the Ministry of Foreign Affairs of the Kingdom of Iran

Tehran, 28 May 1924

Respected Dr. Mufti Muhammad Sadiq, Secretary Sadr Anjuman Ahmadiyya, Qādiān [India]

As Salamu Alaikum Wa Rahmatullah Wa Barakatuhu

I received your letter of 15 April 1924. I am deeply pleased to receive the useful news that you are doing for the sacred religion of Islam. I sincerely hope that your work, which consists of spreading morality and truth, succeeds on a very high scale in all nations, especially in civilized countries, America and Europe. I pray to God that you shine Islam on the Western planet and give true light to the people of different religions. As it is written in the Holy Book,

لَا رَطْبٍ وَّلَا يَابِسٍ اِلَّا فِيْ كِتٰبٍ مُّبِيْنٍ (6:60)

Islam is the only religion that can lead to moral, spiritual, and historical education of all nations. I am very carefully considering your thoughts on the spiritual and industrial development of my country.

I sincerely pray for the progress and success of your holy mission.

Yours Sincerely,

Prime Minister of Iran

(Al-Fazl, 7 August 1924, p. 6)

Conference of Religions at Wembley, UK

Hazrat Khalifatul-Masih II invites Maulawi Muhammad Din to London for assistance



Standing from L to R: Hazrat Chaudhri Fateh Muhammad Sial, Hazrat Sheikh Abdul Rahman Misri, Hazrat Sahibzada Mirzā Shareef Ahmad, Hazrat Maulawi Muhammad Din, Hazrat Hafiz Roshan Ali, Hazrat Shaikh Yaqoob Ali Irfani and Hazrat Dr. Hashmatullah

Sitting from L to R: Hazrat Zulfiqar Ali Khan, Hazrat Maulawi Abd-ur-Rahim Nayyar, Hazrat Khalifatul-Masih II (may Allah be pleased with him), Hazrat Maulana Abdur-Rahim Dard and Hazrat Chaudhri Muhammad Zafrulla Khan

Seated on the floor from L to R: Hazrat Bhai Abdur-Rahman Qādiāni and Hazrat Chaudhri Ali Muhammad

Note: This picture was taken in 1925 when Maulawi Muhammad Din was called to England to assist Hazrat Khalifatul-Masih II during the Wembley Conference. (Taken from Makhzan-e-Tasaweer)

Hazrat Khalifatul-Masih II (Ayyadahullāhu Ta'ālā Bi-Naṣrihil-'Azīz) went to London on 22 August 1924 to attend the Conference of Religions at Wembley, UK. Hazrat Maulawi Muhammad Din was also invited from the US to assist him. Maulawi Muhammad Din stayed there for three months and delivered lectures on the qualities of Islam in various churches and societies. (Al-Fazl, 11 November 1924, p. 2)

Maulawi Muhammad came back to the US in early 1925. He returned to Qādiān on 30 December 1925. (Al-Fazl, 1st January 1926)

How can East and West Meet?

Before the arrival of Hazrat Khalifatul-Masih II (Ayyadahullāhu Ta'ālā Bi-Naṣrihil-'Azīz), the preaching mission in London sent a circular letter to various societies that lectures could be arranged, if they wished because the entourage of Khalifatul-Masih has a group of authentic scholars and graduates with him. The mission also sent a list of topics that most societies desired for the lectures. The lectures were held till November 1925.

On the evening of 6 October 1924, Professor Maulawi Muhammad Din delivered a lecture on "How can East and West meet" at a Unitarian Church in Leo Shaleem (London).

I am a religious man and am not engaged in politics. Therefore, the question of whether East and West can meet or not, and if they can meet, why? I shall say something specially based on religious thoughts, keeping in mind the current situation. It is not because I discuss political science, but because that question is also worth considering in the unity of East and West. Maulawi Muhammad Din spoke on the following topics.

1. There is a difference of opinion in the world and unity is there due to the difference.
2. The political necessity of this alliance.
3. Historical aspects
4. Knowledge of languages
5. Religious point of view
6. The coming of Hazrat Muhammad (may peace and blessings of Allah be on him), who united the world

The speech ended in successive cheers. In the end, Mr. Rewinder asked for permission to present the travel expenses, which was rejected with thanks. Thanks to God for this.

(Al-Fazl, 22 November 1924, pp. 3-5)

Maulawi Muhammad Din translates a speech of Hafiz Roshan Ali to be read at the Wembley Conference 2024

Hazrat Khalifatul-Masih II (Ayyadahullāhu Ta'ālā Bi-Naṣrihil-'Azīz) revised the speech of Hazrat Hafiz Roshan Ali on the topic of Sufism (تصوف)and gave important instruction to Maulawi Muhammad Din for its translation. The speech was delivered by Maulawi Muhammad Din on 25 December 1924 at 5 P.M. Sir Patrick Negan chaired the session. The speech was appreciated a lot. (Al-Fazl, 28 October 1924, p. 3)

Missionary Work of Ahmadiyya Mission in The US in 1925

The Moslem Sunrise requires patronage from Ahmad Brethren— Mufti Sadiq requests

The Moslem Sunrise magazine in the US was initiated by me [Mufti Muhammad Sadiq]. This year, only two editions could be published in January and April. The editions of July and October could not be published due to the lack of funds as well as Maulawi Muhammad Din's duties in England, but now he will go back to America from England and then publish the magazine, God willing. Hazrat Khalifatul-Masih II intends that this magazine must continue. He has asked him to get help from Niẓārat. As is obvious, this magazine has served the purpose of preaching not only in the US but also in other countries of Europe. Therefore, it is requested that our friends continue the purchase of this magazine and ask other friends to subscribe to it. Also, by donating, and subscribing to the magazine in the name of Christians of Europe and America, it will give you a lot of rewards for preaching. The price of the magazine is five rupees annually. Money orders that can be sent to the United States through currency notes or money orders cost only an Anna [1/16 of a rupee]. The amount can also be sent through Baitul-Mal, Qādiān. This is the address of Maulawi Muhammad Din: 4448 Wabash Ave, Chicago, USA. [Mufti Muhammad Sadiq (may Allah forgive him)] (Al-Fazl, 6 January 1925, p. 2)

Fifty-three accept Islam and join the Ahmadiyya Muslim Community in Cleveland, Ohio

Ahmadi Friends will be happy to read that in the last three to four weeks, forty-nine men and four women in the city of Cleveland, Ohio, accepted Islam and joined Ahmadiyyat. It is requested to pray for their strengthening of faith. It has been about six months since Maulawi Muhammad Din went to Cleveland for two weeks. He delivered lectures at different assemblies of people. Due to this, there was publicity of Islam in this city. Sheikh Abdullah helped in enlarging the preaching efforts. Sheikh Abdullah is a young and enthusiastic new Muslim and he preaches Islam all the time and in every meeting. During his free time, he rides his automobile and goes out to preach in the villages around Cleveland. He writes in a recent letter, "I am always trying to destroy infidelity and whoever meets me, I convey to him the message of God." Some Islamic literature was sent to these new Muslims by mail and correspondence continued with them. Sheikh Abdulla is waiting for the arrival of Maulawi Muhammad Din from England so that he be sent to Cleveland and inform these new Muslims about the teachings of Islam and prayers (Ṣalāt). There is also a group of people in St. Louis, and I feel it is also necessary that he should also go there. Muhammad Yusuf Khan from Chicago. (Al-Fazl, 6 January 1926, p. 6)

In the period under report, October-December 1925, fifty-three American men and women from different cities accepted Islam and are now members of the Ahmadiyya Muslim Community. Some of them accepted Islam by correspondence and others accepted by the efforts of American Ahmadi Muslim missionaries. The missionaries worth mentioning are Shaikh Ahmad Din of St. Louis, Shaikh Karam Ilahi of Indianapolis, and Shaikh Mustafa of New York. These people are putting in a lot of effort. Shaikh Karam Ilahi and Shaikh Ahmad Din preach Ahmadiyyat outside their villages. Shaikh Ahmad Din is also touring nowadays. We like to hold a meeting with new Muslims as Shaikh Ahmad Din returns. It shall be discussed in the meeting how to expand the efforts of preaching. This Majlis-e-Shura (advisory meeting) shall help in the preaching work.

Of these fifty-three new Muslims, there is a young enthusiastic whose Islamic name is Muhammad Latif, and he belongs to the Philippine Islands and is a graduate from Glasgow. He was studying at Chicago University and was preaching Christianity. When he learned about our Ahmadiyya Mission, he participated in our meetings. He was convinced of Islamic doctrine just after two meetings. He studied our literature and desired to become a missionary. He says that he shall try to preach Islam and refute Christianity...

(Muhammad Yusuf Khan, 4448 Wabash Ave, Chicago, USA) (Al-Fazl, 19 February 1926, pp. 1-2)

The Ahmadiyya Muslim Community in Chicago awaits Maulawi Muhammad Din from London

By the grace of Allah, the Ahmadiyya Muslim Community in Chicago continues to flourish. Regular meetings and congregation prayers are offered. Due to Maulawi Muhammad Din's goodness, this Jamāʻat has developed a special love for him. We earnestly pray and eagerly wait for the return of Maulawi Muhammad Din. (Al-Fazl, 6 January 1926, p. 6)

The Moslem Sunrise stops circulation—Report Muhammad Yusuf Khan

Our magazine, the Moslem Sunrise, is currently held in abeyance. There are two reasons for this, first, the lack of finances, and second, the absence of Maulawi Muhammad Din. Friends are requested to pray that both of these difficulties be removed. The Moslem Sunrise has done a great job in America, and I pray earnestly that it continues to be published. Sometimes I think that as the reason is the shortage of funds, can't there be enough buyers in our community to continue its circulation? I contemplate that the Jamāʻat is very poor and the task ahead is very big. That is why I request my friends for special prayers for the continuation of this magazine. Muhammad Yusuf Khan from Chicago. (Al-Fazl, 6 January 1926, p. 6)

Muhammad Yusuf Khan requests copies of the Holy Qur'an urgently

The largest need that is felt is the non-availability of the Holy Quran. The community is progressing here but we are short of copies of the Holy Qur'an to be given to people here. We need a simple low-cost English translation of the Holy Qur'an so that the people can buy it easily. As the preaching is spreading, our duties are also increasing. In the end, I pray that Allah, the Almighty gives us strength to complete the task assigned and we perform our duty to the best of our ability. Muhammad Yusuf Khan, B. Sc., Chicago (Al-Fazl, 6 January 1925, p. 6)

Ahmadiyya Mission USA opens new chapters in New Orleans and Costa Rica

Maulawi Muhammad Yusuf Khan wrote to Maulawi Muhammad Din in a letter: The pictures of the Promised Messiah and some of his companions were published in Chicago and other major cities which resulted in the preaching publicity of the Jamāʻat widely.

The preaching situation here is the same as it was at the time. The sincere ones still come, and others come occasionally. Mr. Garvey lectures against our community. Well, opposition is necessary here as well. I don't think there is a distinction between right and wrong without opposition, and the opposition helps in preaching to a great extent.

In New York, eight new men have converted to Islam to whom letters were written and free literature was mailed. There is a man named Henry Hills who seems to be very sincere although the poor man is not so knowledgeable, he still manages to preach.

We have a large number of members in Cleveland, but there is no one to familiarize them with Islamic matters. Mr. Abdullah is present there and tells them what he knows.

A letter from Sheikh Ahmad Din was received from St. Louis. He writes that some new people have joined the community and now the condition of the Jamāʻat is better.

Correspondence with Mr. Tot is also ongoing in New Orleans. He is also engaged in the progress of the Jamāʻat.

In Costa Rica (Central America), there is a gentleman named Jabir, who seems to be a very enthusiastic new Muslim, who has ordered many books and we hope there will be a chapter of the Jamāʻat formed there. (Al-Fazl, 10 February 1925, p. 2)

Report of the US Mission by Mufti Muhammad Sadiq

Maulawi Mohammad Din returned to the US after spending about three months in England. He is short of funds. It is hoped that Ahmadis will be focusing on the collection of one lac [100,000] rupees [asked by Hazrat Khalifatul-Masih II]. The shortage of funds shall, God willing, be removed. My dear Muhammad Yusuf Khan is helping Maulawi Muhammad Din.

An Iranian, who has been living in America for some time, has written a letter to Maulawi Muhammad Din that he is leaning towards Christianity due to their influence, but the articles of Muhammad Din have a good impact on him. Maulawi Muhammad Din is trying to handle him. If any friend desires to write a letter to this young man in Persian, he can request his address so that he might be guided.

Mr. Russell Elaee is a Christian boy in the United States who corresponds with me. At my request, Syed Abdul Karim Ghani wrote a letter to him with highlights. Referring to this letter, Mr. Elaee has written to me that Mr. Ghani writes about religious issues in such clarity and detail that he thinks that he will be a worthy disciple.

(Al-Fazl, 31 March 1925, p. 1)

Appeal for the support of the Moslem Sunrise by missionary Maulawi Muhammad Din

The Moslem Sunrise could not be published for some time, mainly due to a lack of funds. Many friends and enemies have verbally told us that the Moslem Sunrise has been doing a good job. Its articles are also read with great interest in Christian circles and Christian missionaries are also worried about it. Therefore, Dr. Zwemer is waking up Christians by referring to this magazine and saying that the enemy has come into the house. At this time, we should be careful. Other magazines are also publishing articles on the Moslem Sunrise. Therefore, those who have sympathy for Islam, are requested for its support. It can only survive if there are two thousand subscribers. If I had money with me, I would continue its circulation...

Humble, Muhammad Din

All remittances should be sent to the Moslem Sunrise, 4448 Wabash Ave, Chicago, USA (Al-Fazl, 11 April 1925, p. 2)

Report of the US Ahmadiyya Mission in the first session of Jalsa Salana 1925 at Qādiān

American Mission was a successful mission. Maulawi Muhammad Din was sent to the US and Mufti Muhammad Sadiq returned to Qādiān after completing a tenure of about three and half years as a missionary in-charge. The mission owned a house named “Al-Masjid” on which Rs. 23,000 was spent. Most of the funds were donated by American Ahmadi Muslims. (Al-Fazl, 12 January 1926, p. 6)

Summary of Five-year Work of Ahmadiyya Mission in the US

It had been five years since the Ahmadiyya Mission was established in the US. The total number of men and women who accepted Islam and joined the Ahmadiyya Muslim Community is one thousand two hundred and twenty-one. The central Chicago Mission with four of its branches is working in the US. The Moslem Sunrise was established three years back but for the last one and a half years, it could not be published due to a paucity of funds. (Muhammad Yusuf Khan, 4448 Wabash Ave, Chicago, USA) (Al-Fazl, 19 February 1926, pp. 1-2)

Hazrat Maulawi Muhammad Din Returns to Qādiān After Serving the US Jamā‘at For Three Years

Hazrat Maulawi Muhammad Din returned to Qādiān on 30 December 1925 after spending three years as a missionary in-charge in the US. Hazrat Khalifatul-Masih II went outside the town along with many companions from Jamā‘at to welcome him. Old boys of Ta‘lim-ul-Islam High School hosted a reception in the garden of Hazrat Nasir Nawwab in honor of Maulawi Muhammad Din on 31 December 1925 and presented an address in English. Maulawi Muhammad Din also replied in English. In the end, Hazrat Khalifatul-Masih II delivered a speech in Urdu. A group photo was arranged after the party. (Al-Fazl, 1st January 1926, p. 1) Translation of the proceedings is scheduled to be printed in an upcoming issue.

Maulawi Muhammad Din Passes Away

A Tribute by Khalifatul-Masih IV (may Allah shower His mercy on him)

Maulawi Muhammad Din passed away on 8 March 1983. Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him) lauded the achievements of Maulawi Muhammad Din in his Friday Sermon of 11 March 1983. He said:

I want to mention a Caller to Allah who passed away from us three days ago, namely, Hazrat Maulawi Muhammad Din (may Allah be pleased with him). Maulawi Muhammad Din was among the first thirteen fortunate

who dedicated their lives to the call of the Promised Messiah (peace be on him) in 1907. He fulfilled his covenant with great loyalty.



He was sent to the US as Dāʿī ilallāh [Caller Towards Allah] in 1923, where he successfully served as a missionary up to 1925. What to talk about 2-3 years, he lived a life of utmost purity and with qualities of a dervish. He had no ego and arrogance. He led his life under the tenets of God Almighty. He would always remember God. He remained Dāʿī ilallāh (A Caller Towards Allah) till his last breath. He was bedridden and useless in the eyes of the world, ..., when I returned from Spain and met Maulawi Muhammad Din, the first thing he said was that he had been constantly praying for the success of my tour. I responded to him, "Your prayers were reaching me, and I was witnessing God's bounties from Heaven." Who knows that a major part of my success was due to Hazrat Maulawi Muhammad Din I received during my journey?

So, a Dāʿī ilallāh [Caller Towards Allah] is one who once pledges a covenant, then fulfills it the whole life with faithfulness and remains Dāʿī ilallāh till his last breath. So, we need Callers towards Allah of his type. A Muhammad Din departs from us, God may bestow us with millions of Muhammad Din because we cannot succeed in the world from one or two or hundred or thousand Muhammad Din. The demands of the world are very extensive, and the ills of the world have become very deep. Therefore, Dāʿī ilallāh and caring in the name of Allah are needed in millions.

May God grant that every Ahmadi Muslim man, woman, child, and old becomes a pure person, an irreproachable and pure selfless Dāʿī ilallāh who talks like a holy power, whose voice should be given the glory of righteousness and truth by God Almighty, and whose arguments cannot be denied by the world. May God bless him and make him heal spiritual diseases. May Allah make it so. Amen (Translated by Dr. Mahmud Ahmad Nagi from Friday Sermon, 25 March 1983, Rabwah, Pakistan), (Khutbat-e-Tahir, vol. 2, p. 155)

Memories of Hazrat Maulawi Muhammad Din

Engr. Mahmud Mujib Asghar, Sweden

This humble came to know through Dr. Mahmud Ahmad Nagi that a special issue of Ahmadiyya Gazette of US Jamāʿat is being published on Hazrat Maulawi Muhammad Din (may Allah be pleased with him), a companion of the Promised Messiah (may peace be on him). He was the second missionary and in-charge of the USA. I, Mahmud Mujib Asghar, would like to share a few memories about him.

I studied for two years at Taʿlim-ul-Islam (T.I.) College, Rabwah, from 1960 to 1962. Hazrat Maulawi Muhammad Din was Nāẓir Taʿlim in Sadr Anjuman Ahmadiyya, Rabwah, at that time. After qualifying for F. Sc. (grade 12) from T.I. College, Rabwah, God, by His Graciousness, enabled me to get admission to West Pakistan University of Engineering and Technology (UET), Lahore, from where I graduated in Civil Engineering. While at UET University, one of my senior friends, Chaudhri Rasheed Ahmad Javed, who was at that time studying at the Punjab University, Lahore, and his uncle Chaudhri Basheer Ahmad, working in Niẓārat Taʿlim motivated me to apply for Hazrat Chaudhri Zafrulla Khan Scholarship/Stipend. The application was processed by Niẓārat Taʿlim, and Rs. 15 per month was approved by Nazir Taʿlim. I used to receive a money order of Rs. 15 every month from Niẓārat Taʿlim. This was the benevolence of Hazrat Maulawi Muhammad Din, Nāẓir Taʿlim, for which may God bless his soul abundantly.

In practical life, after advice from Khalifatul Masih, I used to write letters to various elders of Jamāʿat, and in his capacity as Sadr, Sadr Anjuman Ahmadiyya, I wrote a few letters to Maulawi Muhammad Din (may Allah be pleased with him) requesting for his fervent prayers. He would generally reply and sign with red ink.

Irfan Ahmad Khan Dehlawī used to conduct the video program "Yadoon Ke Dareeche "with the title "Voice of Germany." Not directly, but in program number 118, in memory of Chaudhri Zahoor Ahmad (Hayat-e-Zahoor), some noble services of Maulawi Muhammad Din (may Allah be pleased with him) were also shared. This humble luckily participated in that program.

Irfan Ahmad Khan planned to conduct an exclusive program on Maulawi Muhammad Din (may Allah be pleased with him). It is hoped that he will make it convenient to arrange the program soon.